

AHELPE

TO DISCOVRSE:

OR,

*More Merriment mixt with
serious Matters.*

Consisting of witty Philosophicall,
Grammaticall, Physicall, Astronomicall
Questions and Answers.

As also,

*Epigrams, Epitaphs, Riddles, Jestes,
Posies, Love-royes, &c. readded
and plentifully dispersed.*

Together with

The Countrey-mans Counsellor, and
his yearely Oracle and Prognostication,
with additions, or a Helpe to preserve
his Health, never before

PRINTED.

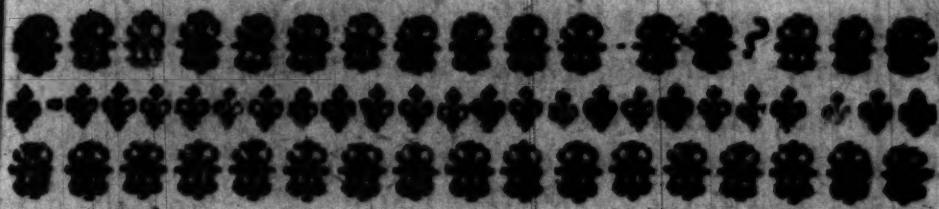
The Thirteenth Edition.

Davus es? buc venias, & eris mox Oedipus alter

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and are to be sold at his Shop in the Inner
Temple, neere the Church. 1640.





In laudem Operis & Authoris.

Looks as a stately edifice rais'd bye,
Pleaseth the builder, feeds his curious eye :
Yet if within the whole worke we survey,
The owners ornaments adorne his clay :
Even so is man built up by God to be
A receptacle for the Trinity ;
To beautifie which frame, nothing more deere
Then knowledge that's divine, which thou hast deere,
At easie rate. It's Balme from Gilead brought,
Where Canaans blessed Language thou art taught,
Phylosophy that fraught the Cynicks houres,
With knowledge of th'immortall powers,
Is hither brought ; discovering the true use
Of contemplation : This Booke doth produce
A compleat synode, whose Authentick word
Becomes the sagest ; It's like Ionas Gourd,
Which veil'd him from the sun, for 'twill advance
The simplest from the vale of ignorance.
Here Reverend Fathers, Poets, Orators,
Councels, Schoole men, and Philosophers,
In one joynt union gravely all agree,
That thou another Oedipus sh'lt be,
Expounding what's most dark, whilst th'unread swaine
Envyng th'ingenious musicke of the braine,

*Sits mute to heare thee speake; but thy reward
Is fame, respect, preferment, and regard.
Such fate attends that man that will but looke
Friendly to read the good things of this Booke:
Seeing men from Beasts this little difference haue,
Man can discourse and laugh. Then he that gave
Thee these endowments bestered for to be:
Take this Discourse or wits Monopoly.
And such sweet profit of it shall ensue,
(As what indeed is every good mans due)
Honour and fellowship among the wise,
From whence this benefit or good doth rise:
As hearing, reading, and calme conference.
Where man's most safe shuns the base expence
Of hasting time; time'es onely lent to man
His wayes to examine, Arts wide depth to scan.
Be then advertis'd this Helpe to Discourse,
Bespeaks thy future good, 'twill gently force
Knowledge into thee, and the generous wise.
Will know thee fit for all Societies.
If in thee all or none of these find roome,
Others will speake, whilst thou with shame sitst dumb.*

W. L.

ALIUD.



ALIUD.

OR as a Statuary on a stone,
Conceits what image he may forme
thereon,

Pencels his thoughts; then his industrious
hand

Drives forth the needlesse matters, and so
scans

His labours period, and to all declare
A seeming creature beautifull and faire:

Even so our Artizan more to expresse
The marrow of great volumes in his lesse;

Here labours to present unto thy view

This little modell, ancient and yet new

In some Additions, and the whole so till

That look e, or walk, or tast, or what you will

As in a Garden, reach but forth your hand

There's fruits, there's flowers, but wish for
and command.

That every page, as fancy may invite you,

Like to a severall Arbor may delight you:

Not longer then to stay you at the doore,

Set on this Aker, and peruse it o're.

A helpe to Discourse.

Introduction.

IO begin in G O D, is the best foundation that can be laid, as testifieth both experience, example, and consent of Ancient, Sacred and prophane Writers. After which president, in that little I purpose, doe I taske my selfe a follower, that I may begin more orderly, proceed more decently, and end more profitably, wherein thus I proceed;

1. In Divine Proposition.

Q^u. **VV**hat is the most ancient of all things?

A. GOD, because he hath no beginning.

Q. Wherin doth he most manifest himselfe?

A. In the Scriptures, the Herald of his Truths, and the witnesses of his Mercies.

Q. Wherefore are the holy Scriptures, containing the mystery of mans salvation, folded up by God in such obscurity and darknesse, as

Sometimes Maximilian the Emperour, in the first of his eight questions to the learned Abbot Tritemius demanded.

A. The holy Scriptures (as a Father saith) unlesse they be read with that Spirit, by which it is believed to be written by the inspiration of Gods Spirit, for the direction of mans life, and that with humility, and desire to know, and be governed by it, cannot be understood, but remaine as a dead Letter in the efficacy thereof.

Concerning whom, yet further St. Gregory saith; Though they have in themselves that height and depth, wherein their Mystery may exercise the Wisdome of the Learned, yet have they also that easinesse and plainnesse. that the simple may be comforted and taught; being in themselves that wonderfull River, both shallow and deepe, wherein as the Lambe may wade, the Elephant may swim.

Of whose depth, St. Austine thus speaketh further; The holy Scriptures are thus written, saith he, that by their height the proud may be abased, as with their easinesse, the simple may be comforted: Adding withall, That it is our dulnesse of capacity that they seeme so hard unto us, and the veile of our hearts,

hearts, which cannot be removed, unlesse by him which hath the *Key of David*, which opens where no mā shuts, & shuts where no mā opens, which onely can open that sealed book.

And therefore, as another Faith saith: God hath not wrapt up these high mysteries of Scripture in such obscurity, as enuying mans knowledge, but that the study and industry of man might be the more profitably exercised: adding withall; That no man ought to be too much dejected, that he cannot understand every mystery therein, for that there are some things, that to be ignorant of; though they may somewhat subject thy presumption, will not endanger thy salvation; for that all things are not so necessary to be perceived of all. And therefore, according to St. *Austines* rule, if thou lovest the Law of G O D, manifest it in reverencing that which thou understandest not, as in practising that which thou doest understand; and thou shalt have first where-withall to drinke, after stronger meate to eat; and possesse thy selfe with patience, knowing, that whilst we are in this mortall flesh, we can perceive but as in a mirror: yet that hereafter wee shall be translated to a higher Academic, where G O D himselfe

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shall be our Schoolemaster, and then wee shall see him as he is, where all shadowes vanish, and the substance onely is embraced; where, being ascended, we shall know the truth of all, either argued or debated of in this sublunary Region, where we live among doubts.

Q. What were those three conjunctions St. Bernard so wonderfully wondred at, the like whereof, neither can, or shall ever be done againe upon the face of the earth?

A. Three workes, three conjunctions hath that omnipotent Majesty made in the assumption of our flesh, wonderfully singular, and singularly wonderfull, even such as the very Angels were amazed at it:

- 1 Conjunction of God and man,
- 2 Of a Mother and a Virgin.
- 3 Of Faith, and the heart of man to beleeve this.

Q. Which is the greatest of those conjunctions?

A. The first conjunction is wonderfully great, wherein is conjoynd Earth and GOD, Majesty and infirmity, so much vilenesse, and so much purity; for nothing is more precious than God. nothing more vile than dirt. The second no lesse wonderfull:

for

for by the care of man it was never heard, nor by the heart of man ever conceived, that a Virgin should bring forth, and become a Mother, and that there should be a Mother that should yet remaine a Virgin. The third is inferiour to both first and second, but no lesse strange, that mans heart should have power to beleve this.

Q. How many severall wayes since the beginning of the world hath God brought forth man?

A. Foure wayes, according to Anselmus, which are these : 1. A man without the helpe of either man or woman, as Adam, 2. A woman out of man, without the helpe of woman, as Eve, 3. By both man and woman, according to the common course of Nature. 4. Of woman without man, as Christ.

Q. By the conjectures of the learned, for how many thousand yeares from the Creation was the world ordained to continue?

A. Sixe thousand yeares, because that as in sixe dayes the World and all that therein is, was created, and so God rested the seventh: so thereupon it is propably collected, that in 6000 yeares, which are but as sixe dayes in Gods account, it shall againe be dissolved: after

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after which shall follow an everlasting Sabbath of rest. Of this opinion were many of the fathers, and other more moderne writers; as that there should be two thousand yeares before the Law, and two thousand yeares under the Law, and two thousand yeares under the Gospell.

Q. But of this what shall I determine?

A. Let this doctrine then suffice thee, and all other good Christians, that we are religiously to expect the end of the World, and the coming of Christ, and so dayly expecting prepare our selves thereafter: but not curiously to pry into those hidden and unrevealed secrets, not imparted to mee or Angels.

Q. Why almost among all Nations, is the Name of God expressed in foure Letters?

A. The learned doe agree, that this is done partly from the imitation of the Hebrewes, but more especially from the meere providence of God, which otherwise could not be. As among the Latins it is *Deus*; the Egyptians, *Theut*; the Persians, *Syro*; the Hebrewes, *Adoni*; the Greeks *Theos*; the Arabians, *Alla*, the French, *Dieu*; the Germans *Goti*. And withall to signifie, that as his name consists in foure Lettys, so his Mercy hath a relation there.

thereunto, in that he will have his Elect gathered unto him from out of the foure quarters of the world.

Q. What are those things that cannot bee defined

A. The Schoolemen doe affirme, God, for his exceeding formosity and beauty; Sin, for the exceeding deformity and loathsomnesse: the first matter, for the exceeding infirmity and inexistency.

Q. What number is the most vitall among men?

A. Eight; because eight soules were onely preserved in the Arke, and eight onely in the Scripture mentioned to be raised from death to life.

Q. Since Adam and Methusalem lived 900, and odde yeares, why did God never suffer any to accomplish 1000.

A. The most of the learned are of opinion, that this is not without some deepe mystery; and which may be partly because a thousand yeares hath a type of perfection. God never suffered any to fulfill it, to shew, that there is no absolute perfection in this world.

Q. What is man and his perfection in this world?

A. Man,

A. Man, in this world, as it were the compendium or epitome of all creatures; for severall creatures live in severall Elements, as Water-fowles and fishes in the water: Birds in the Aire, Beasts upon the earth: but man enjoyes all these; with his head hee looks up to heaven, with his mind hee looks into Heaven, with his feet hee walkes upon the earth, his armes keepe the ayre, as the birds flye; with his eyes hee contemplateth heaven and earth, and all sublunary things: he hath an essence as other bodies, produceth his seed as plants, his bones like stones, his blood like the springs in the channels of the earth, his haire like the grasse, the ornament of the earth, &c. He lives as a Plant, flourisheth as a Tree, for a man is as a Tree turned upward, his feet are like the boughes, his head like the roote, his body like the trunk. Beside, some creatures are onely, as *Starres*; some are and live, as *Plants*; some are, live, and have scent, as *Beasts*; some understanding, as *Angels*; all these concur in man, *Est vivit, sentit, intelligit.*

Q. What three things are those, that hee which often remembers, shall seldome doe amisse?

A. That

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A. That above there is an Eare, that heareth all; an Eye, that beholds all; a Booke wherein all our offences are written.

Q. Whereunto may likewise be annexed a second Memento, and not inferiour to the first, being Saint Anselmes observation upon the last day?

A. Where at thy right hand shall thy sinnes be accusing.

At thy left hand infinite Devils expecting.

Vnder thee the furnace of Hell burning,

Above thee an angry Judge.

Within thee thy conscience tormenting.

Without the world flaming.

Where onely the just shall be saved.

Whence to flye it shall be impossible.

To continue still, intollerable.

Therefore while time is, prevent that, that in time will be: for as one saith, if it be not prevented it will be repented.

Q. Who was he that never laughed, but sometimes wept, as we read in the Scriptures?

A. Christ, of whom we read that he three times wept.

1 When Lazarus was dead.

2 Over Iernusalem.

3 Vpon the Crosse, when he delivered up

up his Spirit with cryes and teares.

Q. There be foure duties we chiefly owe, and among all other are especially bound to pay: and which be they?

A. Debemus. { *Deo timorem.*
 Patriæ amorem.
 Parentibus honorem.
 Proximo favorem.

To { *God, feare.*
 { *our Country; love,*
 { *our Parents, honour.*
 { *our Neighbour, favour.*

A Rule for our lives.

So { *Learne,* } as if { *Thou shouldest live*
 { *Live* } { *always,*
 { *Thou shouldest dye*
 { *to morrow.*

Suspice cælum, despice mundū, respice finem.
 Look up to Heaven despise the world, respect thine end,

Q. There are thre especially unhappy in the Law of the Lord, and who are those?

A. 1 He, that knowes and teacheth not,
 2 He that teacheth and doth not.
 3 He that is ignorant, and yet learneth not.

Q. Whether was there any writing before the

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II

the Flood? and if, how preserved, notwithstanding the Deluge after it?

A. It is answered: We have no writing before the flood: yet *St. Iude* doth somewhat insinuate of the writing of *Henoch*; and *Iosephus* and other write, that he erected two Pillars, the one of bricke, and the other of stone, wherein he wrot of the two-fold destruction of the world, the one by water, and the other by fire; which by tradition was preserved to the dayes of the Apostles.

Q. What was the sentence, according to the opinions of the Learned, that Christ wrote with his finger in the dust of the pavement of the Temple?

A. Some thinke it wa the same that hee spake; *He that is innocent, let him throw the first stone at her*: Others thinke it was this, *Fec eucā in oculo fratris cernis, trabē in tuo non vides*: Thou seest the mote in thy brothers eye, but not the beame in thine owne.

Q. What booke did Samuel write, besides those two in Scripture that beare his name?

A. A Booke of the office and institution of a King.

Q. What bookes did Salomon write, beside those extant in Canonieall Writ?

A. Salomon wrote three thousand Parables,

bles, and five thousand Songs, besides the *ingens opus*, of the nature of all Hearbs, Trees and Plants, from the Cedar to the Hyssop upon the wall, all destroyed by the Babylonians, at the destruction of the Temple.

Q Whether did God create hurtfull creatures, as Scorpions, Serpents, and such like?

A. It is answered, there are some that seeme evill unto us, which yet are not simply evill of themselves; for no substance is simply evill of it selfe: and the Scripture teacheth us, that Serpents were created among other creatures; yet God propoundeth that all were good: but that some creatures are now hurtfull to man, that is not to be attributed to the first creation, but to the second, after the lapse or fall of man; who if he had persisted in his duty to God, no creature should have beene offensive unto him, but over them he should have borne a willing subjection. For God made nothing evill, neither doth he make sicknesse, barrennesse, tamenesse, or the like: but they rather have deficient then efficient causes: as the want of health, his good creature, is the cause of sicknesse: the withdrawing of light the interposition of darkenesse, and so the like.

Q What name was that among the Jewes

so

so highly revered, that it was onely lawful for the Priests to name it, and that but at the solemne Festivals?

A. The name *Iehovah*: a word consisting but of seven Letters, and yet all the five Vowels, according to this verse:

*Quinque simul junctis constat vocalibus una
Dinio, & est magno majus in orbe nihil.*

Five vowels joyn'd together make a name.

In Heaven, or Earth, none greater then the same.

What amongst other, are held to be things of great difficulty in Scripture to beleeve & of the greatest opposition to sense to conceive?

A. Some thinke the creation of the World being made of nothing: some, the conservation thereof, and all creatures therein: some the Incarnation of the Son of God: others the resurrection of the flesh. Besides these, there are some that thinke *Noes Ark*, and the vnion and preservation of so many diuers creatures in it, so many mouthes fed, ordered and at last safely delivered out.

In how many Chapters and verses doth the Canon of the old Testament consist in?

A. in 777. Likewise the Iewish Rabians have collected to be in the booke of the Law verses 5845. In the Prophets 9294. In *Haggai*,

gai, 8064. In the Bookes of Apocrypha chap. 173. In the new Testament, chap. 260. Malachy, which is the last of the Prophets, stands as the Porch between the old and new Testament, whereat (as Tertullian saith) Iudaisme ends, and Christianity begins.

2. Where was God before hee made the world?

A. St. *Austine* notes this as vaine a curiosity to enquire; as it is to demand what he did before he made the same: and yet to give the curious some satisfaction, to the first he answers; That God dwelt in himselfe, by himselfe, and was God to himselfe: And for the second, He was not idle, in that he chose us before the world, and purposed in himself the Creation of all things: But he that will further busie himselfe to pry into this Arke, how all things could be made by his word; why God made choyce of a remnant, and rejected the greatest part, and the like; let such questions, say wee, amaze the curious and humble the wise, and let it be thought a sinne in us to have a tongue to speake, or a heart to thinke, where the Spirit of GOD had not a pen to write; and let such be answered, as St. *Austine* answered one curious in such questions: That hee ordained a Hell

Hell for such kind of inquirers : and as Euclid the Philosopher answered one so demanding ; What thou askest (quoth he) I am ignorant of, but this I know, God is angry with such kind of inquirers.

Q. There is a thing which is the Temple it selfe, the altar, the Priest, hee to whom it was offered, he that was offered: & who was that?

A. A strange collection, proposed and resolved by them that have swet in the tra-vaile of the Scripture, and verified of him of whom all the Prophets beare witnesse, that is, CHRIST. For in a Sacrifice foure things are to be considered : 1. To whom it was offered : 2. By whom : 3. What is offered : 4. For whom it is offered ; which all have their concurrence in him.

Q. Whether did the Crosse beare Christ or Christ beare the Crosse?

A. It did both, and both at once, and in bearing him, it bore all our iniquities : and therefore as a Father prayed, so I desire that he may be wholly fastned in my heart, that was wholly fastned on the Crosse for me. Of which, thus further,

*Inter carnifices, sancto pendente latrone,
Par est panna trium sed dispar causa duorum
Hi mundo sunt quippe rei pro crimine multo*

Anio

Huic reus est mundus saluatus sanguine iusto
 Betweene two theeves the iust condemn'd to
 dye

Did hang, where all like punishment did try,
 Though for a cause unlike, they both death
 try'd;

For sins i'th world, he for the worlds finnes
 dy'd.

Of which one wittily adds, that if ever good-
 nesse was in the midst of evill, then it was.

Q. What were the two theeves names?

A. Desmas and Iesmas:

Iesmas damnatur, Desmas ad astra feratur.

*Q. What were the first and last words that
 Christ spake in this world?*

*A. The first was Fiat, let there be: and
 after he added, Increase and multiply: the last
 words were, Father into thy hands I com-
 mend my spirit.*

*Q. Whether is it more necessary, that Christ
 should be in Heaven, or in the Sacrament as
 the Papists would have him?*

*A. In Heaven: witnesse Christ himselfe,
 when he saith, It is expedient that I go away
 from you, for unlesse I goe, the Comforter
 will not come.*

*Q. What wicked-man was that, that for a
 most vile price sold to others what he had not
 in*

in his power, and yett what was more precious
then all the world?

A. *Iudas*, that sold Christ: of whom, as a
Father writes, his death was answerable to
his life, in that he was hanged being a thiefe,
that he burst being a traytor, &c.

Q. A certaine godly man from a wicked,
required a gift that was more excellent then
all the world, and yet he gave it: and what
was that?

A. *Ioseph of Arimathea*, when he begged
Pilate Christs body.

Q. What part of the body of man doth God
chiefly require for his service?

A. The Heart, that inward Triangle of
love; for which he calls for in these words,
My sonne give me thy heart: and in another
place, *This people honour mee with their
mouthes, but their hearts are farre from me.*
To which purpose is here annexed a Fable of
certaine Hermit, that in his devotion be-
ought God that he might know what wor-
ship he required chiefly: who was answered
by the Oracle in these words,

*Da mediam Lunam, Solem simul & Canis
iram;*

Give the halfe Moone, the Sunne, and the
anger of the Dog.

He,

He good old man, hearing this *enigma*, began to be perplext to think of those impossibilities, as how he should be able to pull the Moone from the skye though the lowest of all the Planets, yet too high for his reach or capacity, much lesse the Sunne in a higher Spheare and more difficult, untill it was thus explained to him:

Give $\left\{ \begin{array}{l} \text{The halfe Moone,} \\ \text{The Sunne,} \\ \text{The Dogs anger,} \end{array} \right\}$ that is $\left\{ \begin{array}{l} \text{C} \\ \text{O} \\ \text{R} \end{array} \right.$

And that is the heart a gift that GOD requires.

Q. Into how many faiths is the world divided?

A. The world is divided into foure parts and foure Regions possesse the same, and with much diversity in every one; so as the saying is, how many heads, so many opinions, which foure are *Judaisme*, *Christianity*, *Mahometisme* and *Paganisme*. Therefore it was the good councill of *Vincentius*, where he said; We are not to sway Religion to what fancy we would have her, but we must be swayed by her whither she lead us, whereupon we conclude it unadvisedly spoken by an Emperour, who walking in his Garden, answered one that had endeavoured to root out

many

many Sects out of his Land, that their diversity delighted him as the diversity of his flowers to looke upon: and that seeing every man made a Religion to his humour, there would as soone be an unity therein, as a truce betweene the wind and the Sea.

Q. To what is an Hypocrite most fitly compared?

A. To a Candle that carries a faire light or shew to others, but wastes it selfe for his vaine-glory to the socket: Besides every Hypocrite is said to have the voice of Iacob, but the hands of Esau.

Q. What was the difference betweene Cain and Abels sacrifice?

A. Thus much, as hath beene observed by the Poet; where Abel saith,

Sacrum pingue dabo, nec macrum sacrificabo:

My fat to holy use I'll give,

And not my leane: they still shall live.

But every Hypocrite saith thus with Caine,

Sacrificabo macrum, nec dabo pingue sacrum.

My leane shall to the Altar flye,

And not my fat that ought to dy.

Q. Whether were the heathen Gods, or heathen men more ancient?

A. Certainly the men that made the Gods.

Q. In what place was it that the voyce of one creature pierced all the eares in the world?

A. In Noahs Arke.

Q. By what precept was it, that Philip K. of Macedon became something humbled in his thoughts, after his victories, when nothing else could admonish him?

A. By the wise counsell of one of his Captains, who noting his ambition, bad him measure his owne shadow, and he should find it no longer then it was before.

Q. By what meanes came Sesostris a King of the Egyptians, somewhat to pull downe his ambitious plumes of vanity and pride?

A. This King Sesostris, as stories mention having conquered divers Kingdomes, and led Captive their Kings, vassailed foure of them to the service of his horses, to draw his Chariot: where, ever as the wheele turned, one of them looking backe, most earnestly noted it, insomuch that Sesostris perceiving it: demanded his reason therefore, who told him, that thereby he observed the mutability of Fortune, in the present subjecting and suddaine advancing of first the one part and then the other, how the highest came presently to be lowest, and the lowest presently to be highest; and all without intermission

permission or stay. Hereupon *Sesostris* remembering himselfe, and pondering his saying, presently unyoked his Kings, and would no more be so drawne.

Q. How became the tyrant Hiero somewhat to contemplate of the Majesty of God?

A. Upon his command to *Simonides* the wise Poet to discourse what God was, when he required, first for respite one day, after that, two dayes; after that 4 dayes: whereupon *Hiero* wondring why he took such pause, required his reason: hee told him the more hee entred into consideration thereof to instruct his inability, the more unable he found himselfe to direct another, or to conceive aright what God was himselfe. As likewise it is storied of a Scholler of *St. Austin*, that came to him to bee instructed in some points of Divinity, to whom the Father gave this lesson to learne perfectly; and then to repaire to him for another. *I said I will look to my wayes, that I offend not with my tongue.* Which this Disciple having received, departed from him, and returned no more in 19 yeares: and being asked by this M. why he came not againe in so long time, hee told him the lesson was so hard, he had not well learned it, although so long stu-

dyled it: and all this, to shew the infinite depth of God and his Mysteries, which like veins of silver, the deeper they are searched into, the richer they are found.

Q. Who are those that cannot, will not, may not doe, nor rightly understand?

A. There are certaine, that neither understand God, nor can understand him, and those are dead men.

2. There are others that may understand, but care not, and they are wicked men.

3. There are another sort that desire to understand but cannot, and these are fooles.

4. There are a fourth sort that do both understand and make use, and these are godly.

And therefore it is the wise saying of a Father who asked this question, Art thou a Christian? then it behooves thee to con-temne that that seemes to be, and is not, and to embrace that that seemes not to be, and yet is.

Q. One asked a King of the Egyptians, what was the most hatefull thing in the world? And he answered:

A. The light which distinguisheth all colours, creatures, and beauties in the world, and is it selfe the most goodly comfort and object of that most excellent sense the Eye: and

and therefore as one saith; When thou beholdest the light of Heaven, that first and blessed creature of Gods hand, that in a minute transfuseth it selfe throughout all this lower Region, thinke on the testimony of St. Iohn, that God is light, essentiall lightnesse, in whom there is no darknesse.

Q. What day was that, that the like was never before, nor ever shall be hereafter?

A. When Ioshua prayed in the midst of the Battaile, so that the Sunne stood at a stay, and hastened not towards his Western period, so long, that, as *Iustin Martyr* saith, it made the day 36 houres long. And yet some write, that 3 houres it stood still in the dayes of King *Henry 5*, till the Earle *Omond* in Ireland with his small company overcame *Amore Arshur* and others with their terrible Armies.

Q. Of what wood was the Temple of Salomon built, dedicated, and consecrated unto God?

A. Of Cedars, of Siehim wood, and that by the command of God himselfe, and some reason thereof may bee this: For that the Cedar tree is alwayes greene, odorous and sweet, neither will it bend, but support it selfe vpright with its owne strength.

2. For that it is truly verified of it that is spoken of Irish wood, that neither wormes nor moaths breed in it, nor live neere unto it.

3. For that it is neither massie nor ponderous so load or oppresse the Walls, but strong and light.

Q. Of what wood was the Crosse of Christ made, and whether of one intire tree, or of severall kinds of woods?

A. The Crosse of Christ, as we have it by tradition, was made of three divers sorts of woods, which were Cypresse, Pine, and Cedar, all significant, and not without their mystery: the Cypresse being an Embleme of dissolution and death; for being cut or wounded, it withers and wasts away: The Cedar of immortality, because it withstands the consumption and wastes of time to a datelesse perpetuity; the Pine a navigable wood that floats upon the Waters, and therefore the most usefull for ships, to signifie that death should have no more power, nay lesse to overwhelm him, then the Pine is subject unto drowning by the violence of the waters.

Q. What is thought to be the occasion that Christ cursed the fig-tree being barren, since it was neither a reasonable creature, nor disposer

poster of its owne seasons, and specially being not then the time of bearing?

A. This is thought not to be without many deepe Mysteries; one whereof especially is conceived, to note out the hatefulnesse of Hypocrisie, that seemes to flourish with displayed leaves of vanity and ostentation, but wants the true fruit of faith, which are good workes and charity.

Q. Why was the same tree in Paradise; (without doubt good, and very good; for all that God created was very good) forbidden Adam to tast?

A. Many wonder hereat, and one of the Fathers in this admiration hath brought in Adam thus expostulating the case with himselfe: if it be good why may not I touch it? If it be evill what doth it in Paradise? but to this St. *Austine* and divers of the Fathers answer: that the command of God in that, was rather for the tryall of his obedience, then for any other danger that would have growne to Adam by the eating thereof.

Q. What Tree was that, that the same day sprang up and perished?

A. *Ionas Gourd.*

Q. What trees in the Scripture are especially called the Trees of God?

A. It is thought to be those that grow forth of their owne accord, as the Fir-trees, the Cedar, and the wild Olive-tree.

Q. Is there a distinction of Sexes amongst Trees?

A. *Pliny*, a most certaine Author, attributes both Sexes and Wedlocke unto Trees: and first he instanceth upon the Palme-tree; the love betweene whom is such, that if the female be farre disjoyned from the masculine, it becomes barrain and without fruit: if the male have his boughs broken by any accident, the female becomes desolate and droops like a Widdow.

Q. What part in trees is the most strongest?

A. Those that grow and shoot towards the North.

Q. What tree is that that is most flourishing in the branches, but most comfortable in the fruit?

A. The Vine.

Q. By what fitnessse or symphathy is the Vine taken to be the embleme of the wife?

A. As the Vine on the sides of the house: being neither so high as the top, nor so low as the bottome, is an ornament to the house, so the wife placed in the middle condition, neither as the head, nor as the foot, but by

by the side as a fellow, for they are fellowes,
that walke side by side; is an ornament to
the Husband. And as the Vine yeelds the
fairest shade of any tree to sit under, so must
the Wife be the shade and delight of her
Husband. And as there is no tree more sen-
sible of wrong then the Vine, for cut it, and
it will weepe and bleed to death, so must the
Wife at any just reproofe, be as tender and
sensible as the Vine of cutting: and as the
smell of the leaves of the Vine in the summer
drive away all noysome beasts and Serpents,
so must the thoughts of a Husband drive a-
way in the Wife all evill provocations and
harmefull intention: and as the Vine being
but a weake tree, hath the Wall or the Elme
to support it; so must the Wife, the weaker
sex, be supported by the Husband, the stron-
ger, &c. And as concerning both, thus far-
ther the Poet:

*The fruitfull Vine and vertuous Wife are
Both for mans delight,
For shade and comfort in the day, and solace
in the night.
To good ends both of them were made, and so
they both are still.*

But oftentimes they are abus'd unto most

dangerous ill.

And then we find it so fall out, that these two weaker things,

Doe overcome the strong, the wise, and greatest even of Kings.

Q. Of the apples of Paradise, or Adams apples, what is related of them?

A. That those apples so called, are of exceeding sweetnesse, when they come to their full maturity and ripenesse, and are called of some Must, or Muske Apples; and it is thus observed, that what part soever of them you cut, there appears a crucifixe in it: and it is reported for a truth, or rather conjectured upon pregnant probabilities, that the forbidden tree of the knowledge of good and evill was of that likenesse.

Q. What apple or fruit was it that Adam in eating, drew sinne and death upon himselfe and his whole posterity?

A. It is uncertaine and cannot rightly be knowne, for the Scripture mentions it not: yet some writers, to satisfie the curious, thus bring in their argument: some thinke it was a Persian apple, that at this day growes in the East where Paradise was situate: some thinke it was a golden apple that was sweet to tast, and delightfull to behold: some thinke

thinke it was a Cherry, some a Peare, but all these are but uncertaine: but this is certaine, *Adam Primus homo, damnabat secula pome.*

Q. *How many ribbes hath every man or woman?*

A. This question hath bred some controverſie among the learned: for there are that affirme; ever ſince the creation of the Woman, that *Adam* loſt a ribbe from his ſide, the man hath one ribbe leſſe then the woman and leſſe then he had at firſt. Now there are of the other ſide that affirme, and that truly, that there are in either ſide of either ſexe, as well of the man as of the woman 12 ribbes: for of that ribbe which *Eve* was formed, was peculiarly made by God to that purpoſe: neither was it a bare bone, but had fleſh likewiſe. And therefore, ſince from Earth, and the ſlime of the Earth, and from a bone from that earth, all poſterities are deſcended, though ſome be rich and ſome be poore, ſome be noble, and ſome be baſe, yet they are all but one mettall and deſcent, as to that purpoſe followeth.

*Aurea nobilitas luteam ſi veſtiat ollam,
Non ideo ſequitur, hanc minus eſſe lutum.
If golden Titles gild an earthen Pot,
That it's leſſe earth for that, it followes wor.
And*

And concerning the pride of cloathing this admonisheth us, that they should not bee abused to that excesse, but rather for our humiliation, the sad remembrancers of the fall of Man: for Adam in his Innocency wore no cloathing.

*Pellius nunc es, fueras sine vestibus ante,
Nudus eras purus, crimen amictus habes.*

Q. What seed of all other is the least, yet bringeth forth the greatest tree?

A. Christ himselfe expresseth this of the Mustard-seed, of whom is reported in some Countries to bee trees of such bignesse, that they yeeld a shadow to sit under.

Q. What kind of men are most rare in the Kingdome of Heaven?

A. Some say Hypocrites: for when Christ threatens destruction to the wicked, he saith their portion shall bee with Hypocrites. Some say Usurers. But the German Proverb saith, Princes; which are as rare in Heaven as Venison in a poore mans kitchen, but this is alwayes to bee understood, of wicked and irreligious Princes.

Q. Who are those that are called the Sons of thunder?

A. Saint James and Saint Iohn the Apostles; and the reason of this attribute is, for that

A helpe to Discourse.

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that they affright the wicked, rouse up the sloathfull, drawing all to an admiration of their highnesse: from whence it is, as Saint Bede writes of Saint Iohn, that son of Thunder, that he thundred so high, that if hee had thundered a little higher, all the world could hardly have comprehended him.

Q. Who were those that found not a Physician to cure them being living, but to raise them being dead?

A. Christ, Lazarus, the Daughter of Iayrus, the Widdoes Sonne, Euticus, Dorgas, and others.

Q. Who were those that once lived on the earth, and never dyed?

A. Henoch and Elias.

Q. Who was he that dyed, and was never borne?

A. Adam.

Q. Who was he that was but once borne, and dyed twice?

A. Lazarus.

Q. Who was he that spake after death?

A. Abraham to the rich Glutton.

Q. Who and how many were those thnt had their names foretold, and spoken of before they were borne?

A. Iussmael, Isaac, Iosus, Cyrus, and Iohn the Baptist.

Q. Who

Q. Who was he that prophesied before he was borne?

A. John Baptist in the wombe of his mother: of whom S. Austine saith, that having not yet seene the heaven, nor the earth, yet he knew the Lord of both.

Q. What issue was that which was elder then his mother?

A. Christ: to which purpose the Poet thus wittily followeth it:

*Behold, the Father is the Daughters Sonne,
The Bird that built the nest is hatched therein:
The old of time, an houre hath not out-run,
Eternall life to live doth new begin, &c.*

Q. Who was he that seeking his Fathers Asse, found a Kingdome?

A. Saul.

Q. Whether of the two companions, the soule or the body, have the greater hand in sins, and why for the sin of the one they should be both together joyntly punished?

A. It is thus answered by a Similitude: A master of a family committeth his Orchard to two-keepers, of the which the one is lame, and the other blind: where the cripple that had his eye sight, spies out certaine golden Apples hanging upon a Tree; delightfull to his sight, and contentive to his taste, if he might but obtaine them: hee nor
able.

able to plucke them, relates to his fellow how pleasant the fruit seemes to him that he looks upon with his eyes, and how willing-ly hee would tast, if hee had but leggs to beare him to them : To whom the blind answers, And I would not sticke to pull the Apples, if I had but thy eyes to see them; and so at last betweene this debate they agree, that hee that had his eyes should ride upon the other shoulders, that had his legges; this being done, they were able to plucke the fruit, and did eate ; and having eaten, the Master of the Orchard enters, and finds his damage, enquires by whom it was done, and they both confesse their act and furtherance, how the one used his feet, and the other his eyes, and so they did it betweene them. The Master finding it so. punished both with one equal punishment, as they had both deserved. After which Example doth this most wise Governour exempt neither body nor soule, because they both lend their furtherance to sinne : and being thus both guilty, thus he punisheth them both inseparably for ever.

Q. But why should eternitie punish that which is committed in time, and oftentimes but a short time ?

A.

A. First, because the sinne, though it bee committed in time, is against an infinite Majesty. Secondly, because God judges according to the wilfull inclination of a sinner, that would sinne eternally, if he might live eternally: and to this indefatigable bent of wickednesse, God answers him with everlasting punishments: for as a Father saith, *Peccat homo in suo aeterno, punit Deus in suo aeterno*: Man sinnes in his eternity, and God punisheth in his eternity.

Q. *What knowledge is required in a Christian?*

A. There is a two-fold knowledge, *Via*, & *patria*: The first is of this life, where hee that knowes most, knowes but in part: The other is of our Countrey Heaven, wherein wee shall know, even as wee are knowne, 1 Cor. 13. 12.

Q. *Whether doe fooles bring more profit to wise men, or wise men to fooles?*

A. *Cato* saith, that fooles bring more profit to wise men, because wise men seeing their folly, they endeavour to avoid it: whereas fooles on the contrary, make no use of the Wisedome of the Wise, by reason of their folly.

Q. *Wherefore doe Serpents, since they*
bate

bee hate all mankind, yet chiefly bend their force
Ma- against women?

A. By reason of the perpetuall enmity put
cor- by God between the woman and the Serpent,
ner, and the seed of the woman and the seed of the
ive Serpent. Of which one thus writes concer-
t of ning the blessed seed of the woman that broke
er- this cursed head of the Serpent.

Quis a d tr fu fr
ds nguis irus isti de nere avit
H Sa m Chr vul l

And as another to the like effect. (horro :
Anguis peccatum & mortem generavit in
Sanguis justitiam & vitam reparavit in ara,
1.

Where the dire Serpent brought in
wounds and death :

CHRIST by his blood hath heal'd
restor'd our breath.

2.

Both Sin and Death to our succeeding losse,
The Serpent gave in Garden to Mankind:
But Christ restor'd againe upon the Crosse
Justice and Life, whereby we ransome find.

And as another to that purpose,
Solvit pendendo, quod Adam commisit edendo

2. How

Q. How is death proved to be nothing to us?

A. Thus : when death is, then we are not : and when wee are, then Death is nor, and therefore death is nothing to us.

Q. How is our life proved to be a something almost depending upon nothing?

A. Thus : the yeares that are past, are gone, and those we have not : the future wee are not certaine of, and therefore boast not of : the time present is but a moment, and that is the brittle thred it depends upon. And therefore to this I adde with a Father, Happy is hee, that in this his short minute layes hold upon Christs mercies, and even whilst it is called to day, and he may be found that bore all our infirmities upon his Crosse, O Lord, saith St. Bernard, I may walke about the Heaven, and the Earth, the Sea, and the dry Land, but I shall find thee no where so soone as on the Crosse : there thou feedest, there thou sleepest, &c. And as he further addeth, so may every sinner in this kind concerning his unworthinesse and his sinnes either to seeke or find him.

*Non sum lata seges, lolium sum tristo: sed oro
Me tamen in messem collige Christi tuam.*

English.

No fruitfull field am I, no blessed Wheat,

But

But cursed Cockle, to weed out, or eate:
Yet though I am this out-cast, lost and sold
To sinne, yet Lord reduce me to that Fold.

*Q. What is the carelesse liver compared
unto, and most fitly?*

A. To him that sees his face in a glasse, goes
away, and either forgets his deformity, or
cares not to amend it.

A good and short rule to meditate:
*Quid sis, quid fueris, quid eris, semper medi-
teris.*

Alwayes meditate what thou art, what thou
wast, what thou shalt be.

The Young-mans question to the old man
concerning life, and what it is to live.

Dic venerande senex, humanum vivere quid

The old man answereth: *(fit?*

Principium vite dolor est, dolor exitus ingens

Sic medium dolor est, vivere quis cupiat?

English,

The beginning of mans life is griefe and mi-
sery, the end of it griefe and misery, and the
middle nothing but griefe and misery, which
conjoynes both the middle and end, and
makes one compleat masse of sorrow and all,
of which we may say as one saith:

What joy to live on earth is found,

Where griefe and cares doe still abound?

And

And therefore the more firmly to fixe this Exhortation, againe he saith; Young men heare mee an old man, that being a young man heard old men, and have both by relation and experience found the truth hercof.

2. What signe is that, which by making others cōtemptible in a mans owne eyes, makes his owner contemptible in the eyes of God?

A. Pride, a sinne so much beaten against by the learned of all ages, that it is admired how it hath preserved a life so flourishing to these times of ours.

A pithy Anigma whereof to that purpose is here infixed.

O —	}		{	Be,
Mors				Fe,
Car —	}		{	Bis,
Deus —				Nos,
Negat	}		{	Bis,
Vitam				Nam?

Englised.

O Proud Man,
Death is above thee:
Why wilt thou be proud;
Seeing God above us
Denyes to the proud
The life above!

Further

2.
judgem
Before
Despite
For to
Where
Excuses

A helpe to Disconrse.

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Further motives for humility.

If these deject thee not, then consider a little further with me, whither the life will lead thee, which is to death; and whither will death carry thee but to judgement.

But before we come to speake of the judgement, let us a little consider death.

Mors antrorsum retrorsum considerata.

Death considered backwards and forwards.

Mors solet innueris morbis abrumpere vitam

Omnia mors rostro devorat ipsa su

Rex, princeps, sapiēs, servus, stultus, miser, aeger

Sis quicunque velis, pulvis & numbra eri, &c.

Englised.

The many sorrowes that are heirs to breath,
And Twins adjoyn'd to it, are freed by Death;
With those impartiall sythe, the wife, the
just,

Princes and Kings are all mowed downe to
dust.

2. *What is there concerning the last judgement.*

Before this Judge, all Judges must appeare,
Despite their greatnesse, dignity, or place,
For to be judg'd as they have judged heere,
Where feare, nor friendship, justice shall out-
(face.

Excuses there t'alleadge, will be but vaine,

As

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As to appeale unto the Sea of Rome.

For there the guilty though he much dofeine,
Shall not pervert his Iustice nor his doome.

(estate

Weigh then most wretched man thine owne
How in this judg^{ment} thou must stand upright
Where shall no booke be opened to relate,
But even the conscience shall it selfe indite.

For as saint Bernard saith :

*Non sicut amo, non sicut edio, non sicut timor
meo : sed sicut invenio, iudico.*

Which is,

I judge not as I love, I hate, or feare ;
But sentence on the truth of what I heare.

Q. What shall be the last words that shall
be spoken in this world ?

A. Come ye blessed, Goe ye cursed, &c.
*Aspera vox ite, sed vox benedicta venite,
Ire malis vox est apta, venire bonis.*

From which bitter word, I pray with Saint
Bernard, Deliver me O Lord in that day.

Q. What are the parts of repentance ?

A. These six :
Viz. { Confession of
 { Contrition for
 { Detestation against
 { Aversion from
 { Conversion to
 { Obedience to

God

Q.

Q. What language, according to the conjectures of some learned, shall we speake in the world to come?

A. The Hebrew, a language that Christ himselfe spake in this world, and the most ancient and most sacred of all other, being spoken by Adam and Eve, and which was not changed at the confusion of Babel: the next whereto is the Greeke, as most rich; then the Latine, most copious.

Q. Which of all the Psalmes of David is the longest; and which the shortest?

A. The shortest is the 117. the longest the 119. the one consisting of 155. Verses, reckoning 4 lines, where the meeter ends, to a verse, as the other of two Stanzas.

Q. Which of all the Psalmes of David is the most mournfull and compassionate?

A. The Psalme 77.

Q. What Psalme is it that the wicked, nay the very Diuels themselves, according as Athanasius writeth, tremble and quake to heare read or recited?

A. Psalme 68. Let God arise and see his enemies scattered.

Q. How many Innes or lodgings did the Sonne of God use in this world?

Foure: which are these:

Prima

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Prima domus Christi, fuit alvus virginis al-
ma : (pulchrum,

Altero praesepa, crux tertia, quarta se-

Englised: (wombe

Our Saviours first house was the Virgins
Second his Stall, third Crosse, the fourth his
Tombe.

Q. Since many other Birds resort to the
dead carcases, as Crows, Prognosticators of
weather, and vultures that presage death &
battel, it remaines to consider why it pleased
the wisdomme of God, onely to name the Ea-
gles, as it is in the Text, where the dead car-
casses are, thither will the Eagles resort?

A. It is answered, For that by those hee
would figure out unto us the condition of the
godly, for as the Eagles flye the highest of all
other Birds, so must the faithfull Christian
soare up with wings of Contemplation: and
though sometimes they stoope to the occasi-
ons of the world, yet their conversation must
be on high: and as the Eagles are said to be
sharpe sighted, and can behold the piercing
beames of the Sun, so must the true beleever
with undazled eyes behold the Sun of righte-
ousnesse with more resplendāt raies, even the
Son that makes the Sun, that makes the day,
And as the Eagles are fed with dead carcases,

even Hearbe

even so must the faithfull Christian feed up-
on the crucified body of CHRIST.

*Q. What part of the earth was never seene
but by foure kinds of men?*

A. The bottome of Jordan, and that when
God divided the water: which was done once
by *Moses*, after by *Ioshua*, then by *Elias*,
and last of all by *Elizeus*.

*Q. Whereupon doth the foundatiõ or base of
the Earth consist, or upon what doth it rely?*

A. It is a secret sought of all men, un-
knowne of many, and perceived of few; to
which yet we answer from the Scripture:
That the base and huge weight thereof re-
lyes on nothing: and *Iobe* himselfe testifies
upon no materiall thing, but is onely sup-
ported by the power of God himselfe.

*Q. What is that that beares all, formes all,
nourisheth all, increaseth all, creates all, bu-
ries all, and receives all into her againe?*

A. The Earth.

Q. Whether doth it waxe old, or not?

A. All writers doe agree, and one age te-
stifieth unto another, that it waxeth old as
doth a Garment, or the birth of a woman,
and experience it selfe finds, that both in the
fruitfulnesse, the strength and operation of
Hearbes, Plants, and Vegetables, the defect
C and

and decay thereof is daily scene, & the lessening of the operation and vertue most sensibly perceived, in the languishing colour of many incurable diseases in these times.

Q. Wherefore doe the Iewes breake the Glasse in which the Bride and Bridegroome drinke?

A. To admonish them, that all things are transitory and brittle, as the Glasse, and therefore they must be moderate in their pleasures and desires.

Q. Wherefore have all Iewes a ranke smell or savour?

A. Some thinke, because they are of a bad digestion; others thinke, because they use not labour nor exercise, but live by Usury: some thinke the wrath of God upon them, the immediate cause. Howsoever, they have beene a people strangely dispersed over the face of the earth, slaughtered and tormented in all Countries, *France, Spaine, Portugall, Germany and England.* Some of their offences were, washing and clipping the Kings Coine, circumcising and stealing of Christian children, and pricking them full of holes for their blood, which they conceited would cure the Leprosie and ranke smell both of their breath and skin. In King *Iehns* time they were

were fined at 1000 Markes a man, upon penalty of not paiment, to loose their teeth; an old Jew at *Bristol* had fixe of his teeth pulled out, because he refused to pay his fine. Many thousands of them were slaughtered in divers Kingdomes, upon a rumour spread, that they had poysoned all the Wells in those Countries: and where ever they live at this day among Christians, they live in subjection and slavery to them they most hate.

2. What Countrey in the world is the most desolate and solitary?

A. The Countrey of the *Sodomites*, where Satan wonne so much ground, that whereas according to *Strabo's* description, stood thirteene Cities, situate upon one of the most fruitfull soyles in the whole earth, even a second *Eden*, or garden of *Paradise*, for pleasure and beauty, whence sprung those clustering Grapes from those Vines of *Engeddi*, so renowned in Scripture, stands not now one of those Cities, to magnifie her selfe above her fellowes, but all with *Sodom*, the Lady of them all, desolated and destroyed, not one stone left upon another, or no other witnesse of their sometimes being more then the dire smell of fire and brimstone, the heauy Justicers of G O D that destroyed them

them : and for the fruit of the Vine that made glad the heart of man, in them perverted from his true use of sinne and drunkenness, are onely found now Apples of a beautiful appearance, but touch them and they are but ashes, and of a sulphurous savour; an Ayre of so peysonous a vapour above, that (as Historiographers write) stifles the Fowles that flye over it, that they fall down dead, and the Fishes likewise in that dead Sea under it, poysoned as they fall in, or floate from the silver streames of Jordan, that thence empty themselves into the sulphurous Lake.

There are foure kinds of men that lay claime to their owne and others, and but one rightly, and these are they :

1. The first saith, That which is mine is thine, and that which is thine is mine : and this is the Ideot.

2. The second saith, That which is mine is mine, and that which is thine is thine, and this is the indifferent man.

3. The third saith, That which is mine is thine, and that which is thine is thine : and this is the godly man.

4. The fourth saith, That which is thine is mine, and that which is mine is mine own

and

and this is the wicked man.

Christ all, and without Christ nothing.

*Si Christum detis, nihil est si cetera negis.
Si Christum negas, nihil est si cetera dixeris.*

*Possidet ille nihil, Christū qui perdidit unū,
Perdidit ille nihil, Christū qui possidet unū.*

Q. What doe we owe unto our neighbour?

A. Three things; that is to say.

Nostrum { *nosse*
 { *posse* } in { *consilijs* :
 { *velle* } { *subsidijs.*
 { *desiderijs.*

To counsell, to assist, to desire his good.

Three things are most precisely necessary for every Christian man, and what they are.

Faith ——— { *without* } *G O D,*
A good name, { *which we* } *our neighbour.*
A good consci- { *cannot* } *our selves.*
ence, ——— { *please* }

Of the latter of which one writes.

O vita secura ubi est conscientia pura!

O life secure that hath the conscience pure!

Q. Why do young men many times say they are younger then they are, and old men they are older then they are?

A. This doth youth, that he may seeme to preserve the flower of his youth the longer: this doth age, to regaine more reverence and authority, but either foolishly.

C 3

Q. He

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Q. He that learnes from youth, whom doth he resemble?

A. Him that eates Grapes before they are ripe, and drinckes wine before it be settled.

Q. But whom doth he resemble that drawes his precept from old men?

A. Him that eates ripe Grapes, and drinckes old wine; for *Seniores sunt Saniore: incipientes insipientes.* And likewise much the more, *Quae laboriosa fuere iuventuti studia, ea sunt jucunda senectuti otia.* Whose studies were more painfull in youth, their pleasures are more perfect in age. for in the largesse of knowledge is the sweetnesse of life; and therefore neither in youth nor age should we thinke our selves either too yong or too old to learne, but with the resolution of that Father say, *Et si alterum pedem in sepulchro haberem, adhuc discere velim.*

Learning would I desire and knowledge
crave,

Though I were halfe sepulchred in my
grave.



2.

Hereafter follow certaine mixt
Philosophicall Questions, more va-
rious, and of greater liberty.

Q. **C**Hrist bids us bee wise as Serpents :
wherein consists the wisdom of
Serpents ?

A. 1. That in the Spring she casts her old
skin, to invest her in a new.

2. That she will defend her head above
all things.

3. That she stops her care at the voice of
the charmer.

4. That carrying poyson alwayes in her
mouth, she still exposeth it before she drinks:
of whom the Poet wittily thus writes :

*Ut nulli nocuisse velis imitare Columbam :
Serpentem, ut possit nemo nocere tibi.*

English.

That thou no hurt of other men maist take,
Be wise as Serpents for thine own deere sake;
That against others thou doe not offend,
The Doves offencelesse nature apprehend.

Q. *Whether may the warmth of Velvet, or
Frize be more comfortable? Or whether the*

continued pleasures of great men, or the seldome, yet sometimes pleasures of poore men, be more delectable? Or whether great men take more content in their great pleasures, than meane men in their lesser?

A. The warmth or health to the body is all one; though Velvet have the superiority for ornament, it hath not therein for use: And as for the great pleasures of great men, being daily and common, are not thought so delectable, as the seldome recreations of the meane, but rarely and desiredly afforded. In meane ragges (wholsome, though not costly) the poore may be as much, nay, are (for the most part) more delighted, sleepe as soft on their beds of flocks, as the other on their Pallets of Downe: for all content, or dislike is of our owne making: for so good or ill an Artift is Imagination, that it will turne Frise into Velvet, & Velvet into Frise, or as the imagination shall be flattered, so the senses are perswaded, and so it is injoyed. And therefore I conclude, that that content which oftentimes lodgeth not under a golden-fretted Roofe, may be found napping under a thatcht patch Cottage. As the King sometimes in a Poem of his to that purpose wittily complained.

O Sleepe, O gentle sleepe, natures soft nurse
How have I frighted thee?

That thou no more wilt weigh my eye-lids
downe,

Nor sleepe my senses in forgetfulnesse?

Why rather, sleepe, lyest thou in smoky cribs

Upon uneasie Pallers stretching thee,

And husht with buzzing night-flies to thy
slumber,

Then in the perfum'd chambers of the great,

Under the Canopies of costly state:

And lull'd with sound of sweetest melody.

O thou dul God, why lyest thou with the vild

In loathfull cribs and leavest the Kingly
couch,

A Watch-case, or a common Larum-bell.

Wilt thou upon the high and giddy mast,

Scale up the ship-boyes eyes, and rocke his
braines

In cradle of the rude imperious surge;

And in the visitation of the winds,

Who takes the ruffian Billowes by the tops,

Curling their monstrous heads and hanging
them

With deafing clamour in the slipery Clouds,

That with the hurley, Death it selfe awakes:

Canst thou, O partiall Sleepe, give them re-
pose,

In a wet season in an houre so rude,
 And in the calmest and most stillest place,
 With all appliances and meanes to boot,
 Deny it to a King, then happy lowly down,
 Uneasie fits his Robe that weares a Crowne.

Q. Why are not riches, in their flight, said to take themselves to the wings of a Cocke, or a Hawke, or some other tame Fawle, but to the wings of a Swallow?

A. Because the Cocke and the Hen, and the Hawke, and such like, are domesticall creatures; and though sometimes they step aside, yet may oftentimes againe be found; as the Hawke sometimes by her bells; when the Swallow passeth away unrecoverable.

Q. How many, and what Creatures are those that live onely without meate.

A. Foure: the Camelion by the Ayre, the Want or Mole by the Earth, the Sea-herring by the Water, the Salamander by the Fire; unto which may be added the Dormouse, which lives partly by sleepe.

Q. What is the reason that Hearbes, that are planted in the Earth, by the industry of man, grow up so slowly, & prosper so leisurely though well manured and excellently applyed every way, when as weeds and such like shoot

up

up hastily of themselves, without either tillage or toyle?

A. It is answered, that the earth is to the one a Step-mother, to the other as a naturall Parent; and therefore to those which are her owne legitimate and truly, shee lends the more nourishment, when to the other, but as Bastards, shee withdraweth it from them. For the Earth is to the weeds, as mans naturall corruption to his vices, which spring up of themselves plenteously, but vertue and goodnesse by grace and education more sparingly.

Q. Why are Cats and Whelpes brought forth blind?

A. Because that drawing neere to their maturity and ripenesse, they wound & pierce the matrix with their clawes, whereupon by their Dams they are hastily and imperfectly cast out before their time.

Q. Why doth blood issue afresh from an old member, or wound, many dayes before made and dryed up, the Murtherer approaching neere unto it?

A. Our Naturalists observe divers naturall causes to the effecting of the same, which for their uncertainty wee meddle not withall; but this conclude, that Murther shall not

be concealed or unrevenge : and to that end, the blood of the slaughtered cries for vengeance at the hands of God : which God so regarding by that meanes answers, to approve to man what often seemeth doubtfull otherwise, as hath most strangely beene manifested.

Q Why doe the affections of Parents runne upward to their Children, and not their children runne downward to them ?

A. Even as the sap in the root of a tree ascends into the branches thereof and from the branches returns not into the roote againe, but runnes out from thence into seed ; so Parents love their children, but children so love not their Parents, but their affections runne forward to a further procreation : Whereby it comes to passe, that one Father with more willingnesse brings up ten Children, then ten Children in his want sustaine one Father.

Q. How is it that there be many more women in the world then men ?

A. Some thinke , because Women are exempted from the Warres , from the Seas, Imprisonment and many other troubles and dangers of the land, to be a reason sufficient : so others likewise there are, that thinke this
may

may be a reason, because in the whole course of Nature, the worst things are ever most plentiful. To which effect *Pliny* tels a story of a certaine Field-Mouse, that every moneth brings forth thirty, when the Elephant, a creature of use and service, is three yeares in travell with one. And therefore one thus merrily writes of that Sexe.

*If women were as little as they're good,
A Pescod-shell would make them gowne
and hood.*

Questions of the Earth.

Q. How many miles is the earth in circuit?

A. It is uncertaine, and cannot rightly be defined: for as the Lord said, Who hath measured the Earth? Yet the Mathematicians and Astrologians are of opinion that it is foure times 5400 miles: but howsoever in respect of the Heavens, they conclude it but a point, where every Starre in the eight Sphere is esteemed bigger then the whole Circumference thereof; where, if the body of the Earth should bee placed in the like splendor, it would hardly appeare: Yet, as saith a Father, we make of this little so great a matter, so admiring this miserable dust, on which, not onely we, that are but Dust and
Wormes

Wormes doe creepe, but also many other Wormes and Beasts besides ; And yet this point is divided among mortals into many poynts, and with fire and sword contended for, and sought : and many are so besotted therewith, that they would exchange for a more of this poynt, their part in heaven, could they meete with a chapman.

Q. Where is the center or middlemost part of the earth ?

A. At *Delphos*, as the ancient would have it : to which purpose, *Strabo* tels a story of two Eagles sent from *Iove*, one from the East, and another from the West, which met at *Delphos*. Some are of opinion, that it is neere the Mount *Taurus* : *Ptolomeus* thought it under the *Æquinoctiall* : *Strabo* at *Perrassus*, a mountaine in *Gracia* : *Plutarch* was likewise of that opinion. But most of our Ecclesiasticall writers have thought *Iudea* to be the middle of the earth, and *Ierusalem* the very poynt and center ; of which opinion was *St. Hierome*, *Hillarins*, *Lyra*, and others : according to the *Psalme*, *God hath wrought salvation in the midst of the earth*, that is at *Ierusalem*, by his Passion. Yet, in respect of the whole world, there is no place properly the middle, be-
cause

ause it is round.

Q. Wherefore is the world round?

A. Because that it, and all therein, should not fill the heart of man being a triangle receivable for the holy Trinity.

Q. How farre is the East distant from the West?

A. A dayes journey, for the Sunne passeth betweene them every day, going by Astronomical computation, 900 miles in an houre.

Q. Whether is the water or the earth the greater?

A. It is answered, the warer is bigger then the Earth, the Aire bigger then the Water, and the fire bigger then the Aire.

Q. What comparison is there betweene the Sunne and vertue?

A. So much, that when as the Sunne is at the highest, the lesser shadow doth it cast upon the earth, as the nearer thereto the greater: so vertue, the more high and elevate it is, the more it shines unseene, unlesse to it selfe, and such as participate in the fruition thereof, as that other, the more unrecalled and declining, a greater, but worser light to the World.

A certaine old Doctor of the Church compared

Basco W

1554a

pared the Old Testament and the New to the Sunne and the Moone: the Old borrowing light from the New, as the Moone from the Sunne; the New being wrapped up in the Old, and the Old revealed in the New.

Q. What is the highest of all things?

A. The Sea is higher than the Earth, the Ayre higher than the Sea, the Fire higher than the Ayre, the Poles higher than the Fire, God higher than the Poles; higher than God, nothing.

Q. What may the World most fitly be compared unto?

A. To a deceitfull Nut, which if it be opened with the knife of truth, nothing is found within it but vacuity and vanity. (*quentem,*

*Q. Si fugio sequitur, sed me fugit illa se-
Res mira & varia est, dic mihi quaso quid
Englished. (est.*

If I her follow, she me flyes,

If I her flye, she followes me:

A thing most strange and various 'tis,

I pray you tell what it may be.

A. The Rainbow, which seemes to vary in colours according to the variation of the mind of him that beholds it.

Q. What times are we chiefly to select to our selves, for the ording of our affaires, and

A helpe to Discourse.

59

is the most convenient for that purpose?

A. The Morning and the Evening: in the Morning to propose what wee have to doe: in the Evening, to consider what we have done and effected: so that wee may husband our time in the carely and wise disposal and accomplishment of our affaires.

And next,

That we may also have the first of these golden Verses on our side, and the other either frustrated, or not strongly against us, which ensue as followeth.

And first for our early rising in the Morning:

Sanctificat, ditat, sanat quoque surgere mane.

Englisht.

To rise betimes hath still beene understood
A meanes t' enrich, make wise, preserve pure blood.

For the second:

*Omnia scire putes transacta tempora vite,
Vel male, vel temere, vel nihil egit homo.*

Englisht,

Survey all things, and their swift progresse scan.

Rash, bad, or nothing, in them's don by man.

2. Whether through the whole yeare
are

are there more cleare or cloudy dayes?

A. The dry are more then the rainy : the cleare more then the cloudy : according to the Poet,

*Si numeres anno soles & nubila toto,
Inuenies nitidum sapius esse diem :*

Number the dayes, the cloudy and the cleare
And thou shalt find more faire then foule
i'th yeare.

But Womans beauties if thou so compare,
The greatest numbers are more foule then
faire.

And yet one saith,

Who takes a woman foule unto his wife,
Doth pennance daily, yet sins all his life.

Q. *Whether are some dayes to be accounted infortunate, or not, as in our Kalender are set downe?*

A. They are not : as in the Countrey-
mans Councillor here ensuing, is further to
that purpose related. And therefore *Hera-
clitus*, not without cause, blamed *Hesiod*, for
his distinction of dayes good and evill, as if
he were ignorant that all dayes were alike.
To which purpose, is here annexed the no-
ble courage and resolution of *Lucullus* the
Cap-

Captaine : who, with no lesse happy event then ripe judgement, being endangered by an enemy, and upon an ominous day, as his Souldiers termed it, likely to have beene surprised, animated them notwithstanding to a famous rescue and victory, with this perswasion, that giving the onset with resolution, they should change a blacke day to a white: and the successe was answerable.

Q. Whether is the custome lawfull, or not, that is commonly used for the celebration of our birth dayes?

A. The Heathens in ancient times had this custome in great esteeme and reverence and in some measure wee may be imitators of them : but now we should celebrate ours, Saint *Austine* hath given us a Rule, that is, with thankfulnesse and rejoycing in God, that he would have us borne to bee Temples consecrated to him: the daily rejoycing when we find in our selves a willingnesse and perfection in some measure to goe forward and endeavour the end of our Creation, which is the service of God; unto the which, unlesse wee referre our whole care, wee shall have small cause of rejoycing but rather to wish wee had never beene borne. And most of
the

the Fathers are of opinion that none of all the Saints thus celebrated their birth-dayes, but wicked Princes, as *Pharaoh*, *Herod*, and the like.

From Heathens we descend a moment to the Pope and Rome.

Q. The Pope borrowes two perogatives from the Apostles; and what are they?

A. Saint Peters Keyes, and Saint Pauls Sword: that which he cannot enter into by the one, he may inforce by the other. After the example of Iulius the second, Pope of Rome: who leading his Army along by the River Tiber, threw therein his keyes, saying, When Peters Keys profit us nothing, then come out Pauls Sword. And how it is drawne at this time, the World take notice, as against Venice, France, the Duke of Ferrara, and in an hurly-burly, unsheathed throughout all Italy: the Dog that with shut eyes barks against all truth.

Q. Tell me in the vertue of holy obedience what garments were they that preserved their wearers from the Divell?

A. The Garments of St. Francis, as the Papists tell us: as if the Divell could not as well know a Knave in a Fryers Habit, as in any other.

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Q. What is the reason of all other things, that the Pope christens his bells; they having many times, that preheminance before men?

A. That the sound of them might drive Devils out of the Ayre, cleare the Skies, chase away stormes and tempests, quench fires, and give some comfort to the very dead, and the like.

To which purpose here the Bells ring out their owne peale.

Behold my uses are not small,

That, God to praise, Assemblies call.

*That breake the Thunder, waile the dead,
And cleanse the Aire of tempests bred?*

*With feare keepe off the Fiend, of Hell,
And all by vertue of my Knell.*

Q. What is the Popes chiefe stile, wherein the number of the Beast is reckoned, as in the 13 of the Revelation, and the last verse, is manifested in these words: Here is wisdom, let him that hath understanding count the Number of the beast, for it is the number of a man, and his number is 666.

*A. Vñ Car I Vñ generaLls Del In terris
Engliih,*

Gods generall Vñcar upon Earth.

Thus reckoned.

DCLVVIIIIII.

Q. What

Q. What number was the most fatall to Rome?

A. The sixt number, according to the verse ensuing:

Sextus Tarquinius, Sexi^o Nero Sexi^o & iste
(scilicet, Papa Alexander 6)

Semper sub sextis perdita Roma fuit.

What other names or numbers to her wonne, In the sixt still she lost, was Rome undone.

Q. What inscription or motto was that (according to the Fiction) which Martin de Asello fixing over his Gate, by reason of the false pointing of the Painter, cost him his Bishopricke?

A. *Porta patens esto nulli, claudaris honesto.* Where the Painter mistaking himselfe, made the point at *nulli*, and so made it, Gate be open to none, but shut out all honest men.

The Pope riding that way, before Martin had corrected his inscriptiō, taking it for profest knavery, discarded him of his Bishoprick (as it was wonder) and placed another in his house; who kept the inscription still, but onely altered the poynt, and made it thus:

Porta patens esto, nulli claudaris honesto.

Adding thereunto:

Ob unum punctum caruit Martinus Asello.

Gate

Gate open to the good, and shut out none,
For one poore point, is al from *Martin* gone.

Q. *There is a certaine thing that hath not
the art of Numeration, neither knowes the or-
der of time how it passeth, and yet lest wee
should be ignorant, or the time should deceive
us, it instructs us in both carefully?*

A. A Clocke: upon which one thus wri-
teth:

*Qui nescit quo vita modo volat, audiat bona,
Quam sit vita brevis nos docet ille sonus.*

He that would know how minutes steale a-
way,

That peece up houres, that patch out the
Day;

This trusty Watchman, to supply our need,
Proclaines our lives short spunne, in their
swift speed,

Q. *What are the natures and dispositions
of the foure Elements?*

A. The Earth is dry, the Water cold, the
Aire moyst, and the fire hot,

Q. *Which is the highest of those Elements?*

A. The fire, whose nature is ever to mount
upward, and if you turne it downe-
ward, it goes out thereupon. Thence pro-
ceeds *St. Chrysostomes* admiration, that the
Rayes of the Sunne, in nature hot, in quali-
ty

ty glorious, doe shoot downeward, so contrary to the fire.

Q. What fire is that, that sometimes followes, and sometimes flyeth away?

A. Ignis fatuus, or a walking fire, (one whereof keeps his station this time neere Wind/or) the pace of which is caused principally by the motion of the Aire: for the swifter one runnes, the swifter it followes, the motion of the aire enforcing it.

Q. What thing is that most usefull and precious in the world, that produceth another of no use nor goodnesse at all?

A. Fire, from whence proceeds smoake, of which Lipsius writes.

Ita te tolle a humo ut absis a fumo.

Q. What coales doe longest of all other preserve fire?

A. The Coales of Juniper, of whom it is reported that they have kept fire a whole yeare together, without supply or going out.

Q. What is that which being the heaviest and hardest of all things, yet yeelds birth to the extremity of fire and water?

A. A stone that Fire melts, that Water weares; that time consumes. Time, as the Poet saith,

Which

Which cheares the Ploughman with increasefull crops,
And wastes huge stones with little water-drops.

Q. What stone of all other is the greatest wonder?

A. The flint-stone that preserves fire within it, a wonderfull secret and benefit to man.

Q. What is that which being first water, afterwards assumed the forme of a stone, and still retaines it?

A. The Chrystall; congealed by Frost.

Q. What stone is it, that yeelds neither to fire, nor to the hammer?

A. The Adamant, which as our naturalists observe, is dissolved onely by Goats blood: whereupon St. Chrysostome writes, though the heart of a sinner be more hard then an Adamant, yet will the blood of Christ mollifie it.

Q. Whether have stones vegetative life or no?

A. This if wee doubt, our Pioners and Mineralists will resolve us, who find out by experience, that although Minerals be buried deepe in the Earth, yet through divers veines and channels, sucke in moyture and
D nourish.

nourishment, as doe Plants and Trees : and hat they doe likewise increase and grow, though in a slower progression and degree then other things, is profitable and certaine.

Q. Is there a difference of perogative among Stones ?

A. It is answered, there is : For the stone in the Altar hath more honour then the stone in the streets. For the one is kneeled unto with devotion, the other trodden on by the feet.

Q. Which are the most precious stones for mans use ?

A. The two Millstones of the Mill, of which the one never stirs, the other never lyes still.

Q. What Birds of all other are the most gentle, and the most innocent ?

A. The Dove for gentlenesse and simplicity is commended in Scripture : for the Dove is among Birds, as the Sheep is among Beasts, from whose kind no hurt proceeds to man, being a sociable creature for his service ; of whom it is observed that hee yeelds up his life for the sustenance of man, sobbing it out with a kind of meekenes and patience, more then any other creature : and for his use, there is nothing unnecessary for our service in the whole composure of him :
his

his flesh being good for meat, his guts for the string, or Instruments, his dung to enrich the Field, his wooll for cloath, to nothing superfluous. So likewise the Dove, a patient, not an offensive creature, without beake or talons of oppression, having no other defence against her Enemy, the Hawke, and such like, more then the swiftest of her wing, according to the Poet :

Felle Columba caret, rostro non ladit,

Possidet innocuas, pura que grana edit.

Her food is graine, her beak doth not offend,
No gall this creature hath, nor no bad end.

And therefore they hate the Hawke, as it is said, because of his beake.

Odimus Accipitrē quia seper vivit in armis.

We hate the Hawk, & feare him near and far,

Because his beake still threatens to us warre.

Q. Whence proceeds the mourning of the Dove?

A. For feare of the miscarrying of her young, which she is so fruitfull in, that wee bring forth every moneth, or at least layes Egges : they joyne their beakes in the way of love, and conceive by billing.

Q. What Birds of all other are the most ravenous :

A. The Eagle, the King of Birds, of whom

it is delivered, that they never dye by old age or sicknesse, but by famine, and that by reason of the upper part of her beake so in-clasping the under, that she cannot open her mouth to receive her food. *Ælianus* writeth, that the feathers of the Eagle, put among the feathers of other birds, doe consume and wast them away, as doe the evill gotten goods of some rich oppressour, not onely themselves, but together the whole lumpe, some whereof were well or much better gotten. To which purpose *St. Chrysostome* saith, a few riches evill gotten will not onely wast themselves, but consume away those that are well gotten. Of which one writeth, *De bonis male acquisitis vix gaudet tertius heres.*

Of piles of wealth, rais'd by unjust extortion,
The third heire seldom doth injoy his portiō.

Q. Why is the Eagle spread in the Emperors Armes?

A. Some thinke it was so given upon a compact betweene the Emperor of Germany and Constantinople, upon an agreement betweene them, that the succeders in the German Empire after *Charles* the Great, should be called Emperors of the West, as the Emperors of Constantinople, Emperors of the East;

East; and so the head should looke both wayes, as the verse seems here to confirme it :

Picta biceps Aquila hinc occasum, hinc aspicit ortum :

Alter, ait, nostri est Caesaris alter erit.

The Eagle spread, had this and riper scope,
To eye both present and the future hope.

Q. What bird is it, that hath the fairest feathers, but the most hellish voyce of any other?

A. The Peacocke, whom the Poet termes to be,

Angelus in penna, pede latro, voce gehenna :

A Bird that hath an Angels plume,

A theevish pace, a hellish tune.

Pliny writes, that the Peacocke enuying the profit of man, devoures her owne dung, lest he should make use of it.

Q. What birds in the Scripture doth God preferre before wicked men?

A. The Kite that knowes her time, as doth the Turtle, the Swallow and the Storke.

Q. What Birds are most perfect Heralds of the Spring?

A. The Swallow and the Cuckoe.

Q. Is there any thing more of observation in the Swallow?

A. There is, and this is very observable of her, the discretion she uses in feeding of

her yong, when having five in her nest, shee ever begins at the eldest, and so by degrees goeth over the rest, that all may have alike, and none be forgot. In the Winter she flies not away, as it is reported of her, but is found to lye in her nest as dead, and to revive againe with the approaching warmth of the Summer, which some take to be an Embleine of the Resurrection.

Q. What Bird of all other is the most sweetest in voyce?

A. The Nightingale, who as *Pliny* notes ever sings sweetest notes in the hearing or presence of man: and the reason is, as the fiction leads us, for that the Cuckoe as the Nightingale, two quirristers of the season, in some ripenesse of the Spring, wherein they both take their tunes, which is most chiefly from the middle of *Aprill* to the end of *May*, fell into a controversie of the excellency of their voice and note, which dissention grew so farre, that it could not be ended without an umpire; unto which the Assse was chose, as thought a fit Judge by reason of his long eares, quick hearing, and presence: by whose judgement the Cuckoe was preferred, because her note was easie and plaine to his capacity; the Nightingale thus cast, appeales

to

to man for her censure; and where ever she sees him attentive, there shee runs into the varieties of her most excellent Ditties.

Q. What in times past was the controversie for beauty or excellency betweene the Crow and the Goose?

The Crow sayes.

*Altera me in terris non est fecundior ales.
In all the earth no Bird then I more white.*

The Goose answers:

*Tu me plus loqueris, plus ego scribo tamen.
Though lesse I speake then thou, yet more I'll write.*

And concerning the Parrot, Aristotle was of opinion, that she would speake more and better then she doth, if she drunke but wine.

Q. Who were those amongst men that attempted to flye like Birds?

A. Icarus and Dedalus: and of the late Italian that flew from the top of S. Markes Tower in Venice, and did it without hurt: besides, an Englishman that offered to undertake to flye over the Thames, but afterwards he flew from his purpose, and did it not: and as I have heard since, he is flowne over the Sea in a Ship.

Q. Who are the most merry, most free, the most

most mad, and the most blessed in the world?

A. The most merry are Popish-Priests, that sing when others weepe, both before they dye, and after they are dead.

The most free are Physitians, that are onely licenced to kill without punishment, so that what is death to others, is gaine to them.

The most mad are nice Grammarians, that fight about vowels, and for ayre and sound, and with as much bitternesse as the *Turke* against the *Rhodes*.

The fourth are the poore that are blessed, to which I incline, though with *Agur* I pray to giue me neither poverty nor riches, but contentednesse.

Though *Ouid* could say concerning their blessednesse:

Non tamē hac tanti est, pauper ut esse velim.

Though blessings be for them in store,
To be their heire I'de not be poore.

Q. Wherefore have Grammarians formed three genders in Art, seeing there are but two in Nature: or why doth not Nature bring forth things of the Newter gender, as well as of the Masculine and the Feminine?

A. Let him tell the cause of that who can, or if he cannot, let him seeke out another

Palemon

Palemon that can unty this knot, for my heifer shall not plow this.

Q. What is that which knowes not it selfe to speake, understands not a voyce, yet conceales not, but repeates the voyce of him that speakes?

A. *Eccho*, the daughter of the *Ayre* and *Tongue*, lodging chiefly in hollow caverne, desarts, and floods.

Q. What may come into thy mind by recording these fixe Muscicall vowels:

Vt, Re, Mi, Fa, Sol, La.

A. The custome of Drunkards, for when they drinke,

They be- gin in	{	Vt, ? Re, } Mi, }	and drink	{	Savingly, Regularly, Marvelously.
--------------------	---	-------------------------	-----------	---	---

They hold on in	{	Fa, } Sol, }	drinking	{	Familiarly, Solemnly.
--------------------	---	-----------------	----------	---	--------------------------

But they alwayes end in *La, Mi*, because the end is *Lamentable* and *Miserable*.

Q. What creatures are those, some living, and some dead, but rule all the world?

A. The *Sheepe*, the *Goose*, and the *Bee*, for the *Sheepe* yeelds parchment, the *Goose* quills.

quils to write it, and the Bee waxe to seale it,
according to these verses :

The Bee, the Goose, the Calfe
doe so maintaine the might
Of Monarchs, Kings, and States,
that wrong surprize not right :
The Bee brings sealing waxe,
the Goose our writing quils :
The Calfe his Parchment coat or skin,
for Deeds and dead mens Wils.

*Q. What Creatures are those, that are
both in the Heavens, in the earth, and Sea ?*

*A. The Dog, the Serpent, or Dragon,
according to the Poet in one instance,
Latrat in ade Canis, nat in equore, flugat
in astris.*

Though more confined creatures more doe
pine,

The Dog in house, Sea, Skye, doth barke,
swim, shine.

*Q. Whether are there more or greater li-
ving creatures bred on earth, or in the Sea ?*

*A. In the Sea (as all writers testifie and
agree upon) and this moreover they adde,
that there is no creature upon the Earth, that
hath not his like in the Seas : and yet there*

are many in the Sea, that the Earth cannot paralell, nor any other place: and beside, with this good difference, that those creatures that are hurtfull on the Earth, in the Waters are not so, as the Snakes, and such like, there are without their venome and offencelesse.

Q. What is that which nothing being more heavier of it selfe, yet nothing more moveable, and if you keepe it not within bands, severs it selfe into many particulars, yet after runs into one lumpe: and being it selfe unchangeable, changeth and altereth the forme and colour of things?

1. Quicke silver.

Q. What Hearbe is that which presents the forme of a Man?

2. The root of the Man-drake.

Q. Whether is it of tryth or not, that is vulgarly reported, that those that digge this Root escape not without death?

3. Nothing lesse: it hath of it selfe a soporiferous nature, to procure sleepe (drunk or applyed, even as Opium) to death.

Q. What Creature is that, which at once brings forth, nourisheth her young, and goeth with young againe?

4. The Hare, that fearefull and pursued

crea-

creature ; of whom, according to *Pliny*, the males bring forth as the females; unto which no other creature may compare in fruitfulness, but Conies, these cunning Pioners that have undermined and subverted Cities ; and the money of Usury, that no sooner is begot it false, but it presently engenders.

Q. Among all Beasts and Birds, which are of the most beautious and various colour ?

A. The Peacocke among Birds is as the Panther among Beasts; onely in this they differ, that whereas the Peacocks deformity is his feet, the Panthers is his head.

Q. What kind of men are they which being as Beasts themselves, sit upon beasts, carry beasts on their hands, have beasts running about them, and all to pursue and kill Beasts ?

A. Unlettered Huntsmen, of which *St. Hierome* further addeth, that *Esau* was a Hunter, and *Nimrod*, and both wicked men; and that he had scarce read in the Scripture of an holy man that was an Hunter: not that he thought it impossible to be so, as if they were adjuncts not to bee separated; nor that they were wicked because they hunted, but that they hunted being wicked men.

But the great hunter (saith a Father) is the Diuell.

Divell, that maketh his toyles of the wicked-
nesse of man, and pursues him with the
Hounds of his owne kennell : and therefore
saith the Psalmist, *He shall deliver thee from
the snare of the Hunter, &c.*

*Q. What twice two things are those that
are oftentimes said to devour their Masters?*

*A. Hec bis bina, Canes & Aves, serviq;
Caballi,*

Dicuntur Dominos saepe vorare suos.

Hawkes, Hounds, and Horses, Servants, Pride
and stealth.

Are oft-times found, devoure their Masters
wealth,

Vnto which may be annexed another distri-
butor of misery and penury, not inferiour, if
not greater then any of the rest, which is ga-
ming or Dice; and therefore as the saying is;
*Ludens taxillis bene respice quid sit in illis,
Spes tua, res tua, sors tua, mors tua pendet in
illis.*

At Dice who plaies, in this conceit may enter,
My hope, my health, my life, my wealth I
venter.

And all thereby : and therefore if he would
prevent this danger by cunning, let him
know, the more cunning he is in this Art, the
more wicked he is in his life.

2. There

1554a

Q. There are two things that cannot bee too much trimmed, and what are they?

A. A Ship and a Woman.

Q. In what things should a woman bee like unto a Ship, and what things not?

A. In this, a Ship is the greatest moveable that a man possesseth, and yet it is turned and guided by the sterne, a little piece of wood; so must the wife in this be like, being willing to be guided by the direction of the Husband; and as it sailes not but by deliberation, sounding and compasse, so must not she walke but by discretion and judgement. But herein she must be unlike; for as one ship may belong to many Marchants, and many Merchants may bee owners in one ship; so must the wife, she must be properly but to one; and as a ship of all the goods a man possesseth cannot be housed, a wife of all things must not be left abroad; and lastly, a ship may be painted but a Woman should not.

Q. In what place are Wives of best use, and most fit?

A. One of Marcions Schollers answered, In Thalamo, & in Tumulo; In the Bed, and in the Tombe.

Q. By what reasons were the ancient Poets used,

nsed, to condemne two Marriages?

A. By comparing the adventure of such an one to the wracked Sea-man, that once ashore, will notwithstanding to Sea againe, according to the verse,

The man that's once from marriage free,
yet hasteth to that paine,
Resembleth much the wracked man
that will to Sea againe.

Q. What was the young mans answer, wherefore he would not marry a widdow?

A. Because according to the old saying, he would not drinke in the water that another had dyed by tasting of : as followes,

In qua quis perijt non bibo, dixit, aquam.

Q. How comes it to passe, that learned men, wise men, Church-men, and such like, chuse notwithstanding all their wisdom, many times wives impatient, contentious, and troublesome?

A. It is not to be doubted, but the Marriage is a Fate, suffered or appointed by God, Gen. 28. 48. and therefore not alwayes in the power of every man, to chuse, according to his wisdom and understanding at all times : but that wise and learned men, should many times, if they have not evill and unchast wives, meet yet with those
tha

that are bitter and contentious unto them, I can give no reason for it, but this Fate, unlesse it be for this cause, That when abroad they reprove other mens faults and errours, they may have at home those that may preach to them their owne weakenesse and infirmities, and therefore as one saith, Howsoever, it must be our wisdomes to love them, since it was our fortune to have them; and for their faults, we must either seeke to remove them, or endeavour to beare them: if we can take them away, we make them fitter for our selves; if not, we become bettered our selves in our patience.

Q. Who are those that plow the Sands, till anothers ground, and leave their owne Field unhusbanded?

A. The Adulterer who is said to want two of his five Senses, at least, not to have the true use of them; that is, his Seeing and Hearing, for if he could see, he might behold the immediate destruction that waites at the threshold of that sinne: if he could not see, yet hee might heare from the testimony of woefull experiencers, that cry out in each corner, The path I trod, and it brought me to destruction.

Q. I know thou art diligent in reading the Scrip-

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Scriptures, therefore shew me in what one Chapter of the Bible all the five senses are described?

A. Gen. 27. ver. 4. Seeing : verse. 18, Hearing : v. 21. Touching : v. 15. Tasting : v. 17. Smelling. The five windowes of the soule: of which one thus writes.

*The Seeing, light and colours doth discry,
The Hearing, tunes & discords doth araign;
The Smelling, odors sweet & soure doth try:
The Tast respects the Cookt both art & pain;
The Touching, hard, and soft, and hot, and cold,*

Through these five windowes doth the Soule behold.

Q. What is the least member in the body, and yet darkens the whole man?

A. The eye-lid, the haire whereof neither waxeth more, nor groweth longer.

Q. Is the most perfect eye-sight sometimes deceived?

A. Oftentimes, and as soone as any other of the Senses : As for Example, cast a straight staffe into a troubled water, and it appears to the eye as crooked and waving. Stand upon the Shore, thou seest the Ship goe ; stand upon the Ship, why then the eye will tell thee the shore goes, and the Ship

Ship stands still. So the head being distempered, thou shalt thinke fixt things move, and one flame two.

Q. What is the swiftest of all things in the world?

A. One answereth, the Sunne, because his speed is such, that in a day hee compasseth the whole cicuit of the earth. But another replied, that thought was swifter than that, because it travelled the whole world in a moment.

Q. What foure evils are those that chiefly trouble a house?

A Smoke, a storme, and a contentious wife, Three ils are found, that tire a Husbands life: To which, a fourth is by the proverb fed, When Children cry for hunger, wanting bread.

Of *Martin Luther*, and *P. Melancthons* eloquence and sweetnesse.

*Divisa his opera, sed mens fuit unica, pavit
Ore Lutherus oves, flore Melancthon apes.
Twixt Luther and Melancthon so long gone,
Their works were divers, though their faith
was one:*

For *Luthers* soundnesse loaded by degrees,
His sheepe, as did *Melancthons* flowres his
Bees.

Q. What

*Q. What meanes this speech, Nourish not
the Whelp of the Lyon?*

A. It gives us to understand that we are
not to cherish any power above the Law, nor
to foster that strength that may afterwards
oppresse us.

*Q. Why doe they that are troubled with the
Gout, ever love to talke much?*

A. Because they cannot runne with their
feet, they love to runne with their tongue: for
the benefit of any member we are deprived
of, having two of them, we esteem the other
in the reckoning of the both. As concerning
the Eye: no man desires to be blind, or to
have but one eye; yet if any mischance should
befall the one, we esteeme the other the dea-
rer, as followes in this verse:

Mine eyes I would not sell for drosse,
Though *Craesus* wealth repair'd my losse.
None more blind then *Byart*, as the saying
is, nor none more forward to venter, then he
that least knowes the dangers that he enter-
prizes: as by this example is made manifest.

The Trees onetime went forth to select
them a King: and in their progresse, they
came to the Olive Tree, and said unto it,
Reigne over us, and be King; but it refused
saying, Shall I forsake my fatnesse, where-
with

with I am supplied, and man is nourished? No, I will not : and with these and the like reasons refused their offer. Then they came to the Figge-tree, and said, Raigne over us : who answered, Shall I leave my sweetnesse and fruits, more delicate then the Honey of *Hybla* ? Then they came to the Vine, and she refused, saying; shall I forgoe my sweet shade, and comfortable clusters, that comfort and make glad the heart of man ? It shall not be. Then spake the Bramble, Let me be King over you, that I may curbe you with sharpe Lawes : and thus what the good refused, the worst offers to take up and embrace, for none more ambitious then the undeserving, as in the Proposition before declared.

Q. What waters of all others are the most deceitfull ?

A. The teares of a Woman : the which in the blessed Weeper are called, The blood of the Soule.

Q. What Creatures of all others are the most wanton ?

A. Insatiate women: according to the Poet,
Gallinis Gallus ter quinis sufficit unus,
At ter quinque viri vix sufficiunt mulieri.

One Cocke sufficeth twice five Hen :

Scarce

Scarce one lewd woman, thrice five Men.

Q. What women of all others are the most fruitfull?

A. Beggars wives, that of all other one would thinke should be most barren.

Q. Of Imperious women what did Cato report?

A. Cato said, our Wives rule the Common-wealth, for wee governe the people, and our Wives governe us. To which purpose *Themistocles* said; O Wife, the Athenians rule the Grecians, I the Athenians, thou me, thy sonne thee: therefore in my opinion he spake not amisse that said; he never knew Common-Wealth, nor private Family well governed, where the Hen crew, and the Cock held his peace: for though it be said of Women, that they are so able of tongue, that three of their clappers will make a reasonable noyse for a Market; yet though they talke, they should not command, or at least-wise should not governe.

Q. Whether was the night or the day first?

A. That *Milesius* answereth, The night was before the day, as in the Creation is manifest, So the Evening and the Morning were the first day. From which notwithstanding we vary in our opinions, as preferring the

the day before it ; and for because the evening is but the latter part of the day which must proceed it.

Q. At what houres doth the day begin with us?

A. For paiment of money it is reckoned between Sun and Sun; but for Inditements for murder, the day is accounted from midnight to midnight, and so are fasting dayes.

Q. How many colours are there in the Rainbow?

A. Various colours, but two especially most apparant, a watry and a fiery colour, which two colours expresse two judgements, that one of water past in the beginning of the world: and the other of fire to come, in the end thereof.

Q. Which is the longest day in all the Year?

St. Barnaby answereth, that which hath the shortest night.

How many are the properties of good Wine.

A. As many as there are senses in mans body, for to every sense should good Wine have a relation.

1. To the sight, good colour, purenesse and clearenesse.

2. To

2. To the hearing, being powred forth, a
sparkling and speaking voyse.

3. To tast, good relish.

4. To the touching, coldnesse.

5. To the smell, sweetnesse.

*Q. How many are the veines in the body
of a man?*

*A. As many as there are dayes in the yeare:
of which one thus writeth:*

*That every thing we doe may vain appeare,
We have a veine for each day in the yeare.*

*Q. How many bones are there in the body
of man?*

*A. It is answered according to Galen, Hy-
pocrates, and others, that there are in mans
body 284, which are thus singly collected:
in the head 49, in the brest 67, in the armes
and hands 61, in the feet 60.*

*Q. At what yeares doth a child present
hath halfe his height?*

A. Betweene the third and fourth yeare.

*Q. How many teeth hath he, according to
the Poets rule?*

*A. Sunt homini dentes triginta duo come-
dentes.*

The grinders which in time are said to cease,
Are numbred thirty two at best increase.

Q. How many are the senses of the soule?

A. Though

A. Though the sensible things of the world be numberlesse, yet the organs of the sence that comprehends them are but five:
1. Touching: 2. Tasting: 3. Seeing: 4. Hearing: 5. Smelling.

Q. What is the quickest and best sence of all other?

A. The eyes.

Q. Which is their best object & noblest use?

A. Their use is admirable and excellent in this world, viz. to distinguish and shew us the variety and beauty of all things in the world; but yet their chiefe use shall be, through the effusion of his heavenly light, face to face, to see God in the world to come.

Q. What sence had the greatest hand in the first transgression?

A. The Eye.

Q. How sheweth it his sorrow?

A. By shedding teares, which no other Sence doth, or can.

Q. From whence proceedeth teares?

A. Out of the Braines most thin and liquid excrement, of which (being the moistest part of the whole body, and twice as much in quantity as the braine of an Oxe) it yeeldeth great plenty.

Q. How doe they see?

A. Not

A. Not by sending the rayes unto the object, but by receiving beames from thence, which ever end with pointed angles in them. Where if the object be far off, it ends in them in a sharpe point, and so the thing seemes small; if neere, in a broader point, and thereby seemes greater.

Q. How many things are required to a perfect sight?

A. Nine things, viz.

1. Power to see.
2. Light.
3. The visible thing.
4. Not too small.
5. Not too thin.
6. Not too nigh.
7. Not too farre.
8. Cleere space.
9. Time.

Q. What foure things bee those that bee grievous to our eye-sight?

A. 1. Smoake out of moyst wood,
2. Wind in a storme.
3. Teares.
4. To see our Enemies fortunate, and our friends unhappy.

Q. What things doe the eyes most betray that a man would keepe secret?

E

A. Love

A. Love and drunkennesse.

Q. *What is the office of the Eares ; and wherefore are they placed on high with windings and turnings in them ?*

A. To receive the sound or Aire into them which forme a noyse in the mases , whereof the soule makes distinction ; they are placed on high, because all sounds mount aloft, with turnings and windings in them, that the sound may not too hastily strike the braine : it is the slowest, yet the daintiest sence of all the other ; for as those that have no skill in Musicke, can perceive a discord ; and though they know not what is good, yet find what is evill : the most delightfull tune they heare, is the Musicke of the *Psalms*, from the voyce of men and women.

Q. *Wherefore have we two eares, and but one tongue ?*

A. That we should heare twice as much as we speake.

Q. *Wherefore have we our eye-lids to shut them, when our eares are alwayes open : our Eares fixed, and our Eyes moveable ?*

A. Our eares are open to heare the prooffe of every tale: and unmoved, to the end that though they quickly heare, they be not mooved to censure over-rashly ; and these

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two are the chiefe intelligencers and servants of the soule, the other three attend upon the Body.

Q. How is the Taste discerned;

A. By the veines which spread through the tongue and pallate, to distinguish every relish; the abusive pleasing of which sence, as experience teacheth, through Cookery and Sawces, hath killed more bodies, then either the Sword, Famine, or Pestilence.

Q. Where is the seat of the Smelling?

A. In the Nostrils; for as God breathed the breath of life into them, so makes he it their vertue, by the seat of that sence in them, to distinguish all ayres profitable or hurtfull to the body of man.

Q. What are the benefits of good sents to the Body?

A. To purifie the braine, refine the wit, awake the fancy; to which purpose old devotion ordained Incense, to make such minds the more apt for heavenly contemplations: yet some are of opinion that these perfumes are but unnecessary furnishings, since as the Proverbe is, They smell best that smell of nothing?

Q. From whence is derived the power of feeling?

A. The feeling power which is the root of Life, spread it selfe through every part of the body, by sinewes, which discend from the head to the foot, and like a Net spread all over the body, she discernes (even as the Spider sitting in the midst of her web) if ought doe touch the outward thred of it, she fees it presently shaking on every side, by this sence we doe discern hot, cold, moyst, dry, hard, soft, rough, pleasure, and paine.

Q. *What may the memory be compared unto?*

A. To the Sea and the Land; the part that retaineth all, to the Land; that devoureth all, to the Sea, being likewise the Lay-mans table-booke, that remembers much, and forgets much: her seat is in the hindermost part of the braine behind.

Against whom, time and oblivion ever make warre to deface her Register, that the most famous things ever done, the greatest wonders ever acted, the stateliest monuments ever raised, the mightiest Monarchs that ever reigned, should have heere no perpetuity, but be interred in ruine and forgetfulnesse: for as one saith of Time:

Time ruinats proud buildings with her hours

And

*And smeares with dust the glittering golden
Towers.*

*Time fills with Worme-holes stately monu-
And feeds oblivion with decay of things :
She blots old books; and alters their contents,
And plucks the quilts from ancient Ravens
wings.*

*She spoyles antiquities of hammered Steele :
And turns the giddy round of fortunes wheel:
She weares out Brasse & Marble, & decaies
Stones to drop downe, that spoke their raisers
praise.*

A fuller illustration of the Body.

What is the Body ?

The dwelling of the Soule.

*What the Eyes ? The windowes of the
Soule.*

*What are the Browes ? The portall of
the Mind.*

*What are the Eares ? The Interpreters
of Sounds.*

*What are the Lips ? The leaves of the
Mouth.*

*Q. A. What are the Hands ? The workmen
of the Body.*

What the Heart ? The receptacle of

*What the Lungs ? The Bellowes of
the Ayre.*

What the Stomacke? The orderer of the meats.

What the bones? The strength of the body.

What are the Legs? The columnes of the body.

Aliter abbreviata.

*Cor sapit, & pulmo loquitur, fel cōmovet irā,
Splen ridere facit, togit amare jecur.* (move,
Wisdom the heart, the lungs our speech doth
Gall, spleene and liver, anger, laughter, love.

Q. How are these following denominations distinguished to their particulars, as of reason, understanding, opinion, and the like?

A. 1. When by moving from ground to ground she sifts things out, she obtaines the name of reason.

2. When by reason she hath found truth, and standeth fixed, she is understanding.

3. When she lightly inclines her assent to either part; she is opinion.

Q. What is the difference betweene Wit and will:

A. Will is the Prince, and Wit is the Counsellor, which sits in counsell for the common good of the man; for what Wit resolves upon, Will executes: Wit is the minds chiefe justice, which often controules the

the false judgement of Fancy ; Will is as free as an Emperour, cannot be limited, barred of her liberty, or made will by any coaction what shee is unwilling to : And lastly, their chiefe use is, our wit being given us to know God , our Will to love him being knowne.

Q. Which are the three first members formed in the wombe after conception?

A. The Heart, the Braine, and the Liver, the chiefe members of life.

Q. What is the last made?

A. The Eye, the interpretation of the mind: the last member formed in the wombe, and the first that looseth his motion in death ; for in that exigent, the spirits of the sight betake themselves to the Braine, as to the Castle of refuge, a sure token of death.

Q. When a man dyes, which is the last part of him that stirs, and which of a woman?

A. To answer merrily, and not altogether impertinently, 'tis said, the last part of a man that stirs, is his heart, but of a woman her tongue.

Q. A wise man said, that from the most vile creatures on the earth, just matter might be had wherby to glorifie God: To this one answered,

red, what takest thou from the Serpent, whereby to glorifie him?

A. To praise him that he made me not such a one: To which purpose is heere annexed a story of one, who seeing a Toad lye in the way, fell a weeping: two Bishops coming by, enquired his reason, who answered, that the sight of that ugly and loathsome creature, had admonished him of his ingratitude to God, that had never given thanks for the excellency of his Creation, being made after his owne Image, when he being but as clay in the Potters hands, it was in his power to have made him a vessell of dishonour, yea even as the basest and deformedst, such an one as that Toad.

Q. What is the most beautifull thing in the world?

A. One answered, The Sun; but another replied, that blind men saw not that, and therefore he concluded that Vertue was much more resplendent, which even the blind might perceive perfectly.

Q. What is the strongest of all things?

A. One answered Wine: another a King: a third a Woman: and all these are very powerfull: but Truth is the strongest of all, which overcomes all things in the end.

Q. Who

A helpe to Discourse.

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Q. Who is the greatest opposer of Truth?

A. One answered the Pope; who, as *Bale-*
m recites, is so opposite, that commonly,
whatsoever he praises, is worthy of dispraise:
for whatsoever he thinkes, is vaine: whatso-
ever he speakes is false: whatsoever he dis-
likes, is good: whatsoever he approves
is evill: and whatsoever he extols, infam-
ous.

*Q. What seates are ordained for Popes af-
ter this life?*

A. Heaven they continually sell, and daily
offer to sale, and therefore Hell is their place
in reversion: according to the Poet:

*Vendidit & cœlum Romanus & Astra
Sacerdos:*

Ad stygias igitur cogitur ire domus.

*Q. What part of Speech is Papa, for the
Pope?*

A. Part of a Particle, because he partakes
part from the Clergy, part from the Laity,
and part from both with Mood and Tense.

*Papa nec Deus, nec Angelus, nec Homo,
quid tunc?* The Pope is neither God, Angel,
nor Man: what then? *Diabolus,*

Q. Who are those that pray for all?

Defend all,

E 5

Feed

Basse. W.

1554a

A helpe to Discourse.

Feed all.

Devoure all.

A. In an old picture J found it thus written, the Pope with his Clergy sayes, J pray for you all; *Cesar* with his Electors, J defend you all; The Clowne with his Sacke of Corne. J nourish you all: at last comes Death and sayes, I devour you all. For,

Mors ultima linea rerum.

Man's like a Glasse fill'd full of water,
with Ivory walls about,
The Glasse crack'd, the water spilt,
so soone is life runne out.

Q. *What little fish is that in the Sea, that bath the greatest wonder in his strength?*

A. The Remora, a little fish of halfe a foot long, which but by fastening upon it, will stay a Ship under saile with wind and Tyde.

Q. *What thing is a Lyon most afraid of?*

A. The crowing of a Cocke, and the noyse of a Cart-wheele.

Q. *What difference of dayes is there of the Christians, the Turks, & the Iews Sabbath?*

A. The Christians keepe their Sabbath on Sunday: the Iewes on the Saturday: and the *Turkes* on the Friday: in scorn: of Christ that was that day crucified.

Q. *What*

Q. What is death very fitly resembled unto?

A. To a Woman or a Shadow, for seeke it, and it flyes you ; flye it and it seekes you, and so a Woman : according to the Poet :

*Follow a shadow, it still flyes you,
Seeme to flye, it will pursue you ;
So, court a woman, she denies you,
Let her alone, she will court you.*

Q. What is that which of running becomes staid, of soft becomes hard, of weak becomes strong, and of that which is infinite becomes but one ?

A. It is answered, Ice.

Q. Whether was Chrystall ever Ice ?

A. It is answered , that those waters which are congealed with a continuall and daily cold, as by the space of ten or twenty yeeres are called Chrystall, by reason of their transparency ; and are for the most part found upon the Alpine Mountaines, elevated against the face of the North, where they become so hard, that scarce they ever after yeeld to the hammer.

Q. What liquor of all other soonest extinguisheth the fire ?

A. Vinegar, for the exceeding piercing coldnesse, and gagernesse it hath.

Q. What

Basse, W.

1554a

Q. What is the strongest of all things in the world?

A. Thal. Mil. answered, Fate; another Death, because it overcomes all things.

Q. How many Letters are there in the holy Tongue?

A. As many as there are Bookes in the old Testament : of which one thus further observes, that as 22 letters forme our voyce, so 22 Bookes containe our Faith.

Q. What comparison is there betwene Prophets and Poets?

A. Thus much according to the old verse,

*Of things to come, these truly make us know
What th' other of things past, doe falsely shew.*

Q. VVho were those that were seene to eate after their deaths?

A. Christ, Lazarus, the daughter of Iayrus and others.

Q. Upon what kind of persons, according to Diogenes opinion, are not benefits to be bestowed?

A. Noe

[Upon old men, because they live
not to requite them.

Ans. Not } Vpon Children; because they
forget them.

[Vpon dishonest folkes, because
they will never repay them.

Q. *Who are those that see many things far
off, but little neere at hand?*

A. Old men, blind in the present tense; but
for the most part quick-sighted in the pre-
terimperfect tense.

Q. *How comes it that the husband seekes
the wife; and not the contrary, the wife the
husband?*

A. Because the man seekes that which he
formerly lost; that is, his rib, which was ta-
ken from him in the forming of a Woman
out of his side, and therefore when a man
marries a wife, what doth he but fetch backe
the rib which he first lost.

Q. *What is the choosing of wives fitly
compared unto?*

A. Sir Tho. Moore was wont to say, to
the plucking by casualty *Eeles* out of a bag,
wherein for every *Eele* are twenty *Snakes*.

Q. *What is the dearest losse of all other?*

A. The losse of time which cannot be re-
covered: of which one thus complaines:

The

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The losse of wealth I much lament;
 But more what time decayes;
 For wealth may be regain'd that's spent,
 But never losse of dayes.

Q. It being demanded of Aristotle, whether a fault committed in drunkennesse, were so bee punished or remitted, a man not being then himselfe?

A. It was answered, He which in drunkennesse committed any offence, was worthy of double punishment: First, for being drunke; secondly, for his offence therein.

Q. Who are those that draw death out of that wherewith others preserve life?

A. The Drunkard and the Glutton.

Q. What two Monosyllables are those that divide the whole world?

A. These two Pronouns, Mine and Thine.

Q. Of Retribution, how many be the sorts, and what are the best or worst degrees therein.

A. There are foure sorts; which are these following:

- 1 To repay good for good, fitnesse.
- 2 To repay evill for evill, perversenesse.
- 3 To repay evill for good, divelishnesse.
- 4 To repay good for evill, blessednesse.

Q. How many things are chiefly required in a good Chyrurgian?

A. These

A. These three properties :

1 A Hawkes eye.

A Lyons heart.

A Ladies hand.

Q. Cato repented himselfe of three things,
and what were they?

A. 1 That ever he beleev'd a Woman.

2 That ever he spent time idely.

3 That ever he went by Water, when he
might goe by Land.

Q. What were those three things St. Au-
sten wished he had lived to have seene?

*Paulum in ore, Romanam in flore, Christum
in corpore.*

A. 1 Rome in her flourishing estate.

2 To heare St. Paul preach.

3 To have seene CHRIST in the flesh.

But we (saith *Lactantius*) will give God
thankes that we are not Pagans, but Christi-
ans; that we live in the time of the New Te-
stament, and not of the Old.

Q. Plato gave thankes to Nature for
four things, and what were they?

A. 1 That he was a Man, and not a beast.

2 That he was a Man, and not a woman.

3 That he was a Grecian, and not a Bar-
barian.

4 That he lived in the time of *Socrates*.

Q. In

Q. In how many formes doth a Physitian appeare to his patient?

A. In these three formes :

1 In the forme of a skilfull man, when he promiseth helpe.

2 In the shape of an Angell, when he performs it.

3 In the forme of a Divell, when he asketh a reward.

And therefore it is the Physicians Rule, *Accipe dum dolet*, Take the sound fee while the sicke hand giveth it.

Q. What three things are those that chiefly preserve life?

A. A joyfull Heart, a quiet Mind, and a moderate Dyet.

Q. What two things are those that make equall the miserable and the happy?

*A. Sleepe and Death, betweene one of which, *Vashti* the most beautifull Queene and blackest Egyptian bond-woman that ever was, are made equall.*

Q. What Passions and Diseases are those that cannot be hid?

A. Love and the Chin-cough.

Q. What is the cause that the Divell, above all other Beasts of the field, should assume the forme of a Serpent: and that out of

th:

the putrification of Mans body, mormes and Serpents should be produced?

A. It is answered, according to *Melancthon*: Because man was puffed up with the Poyson of the Serpent in Paradise, the Divell hath ever since delighted in the forme of a Serpent, for the conquest then atchieved in that shape. And to this day it is reported that in some part of *Africa* and *Asia* are found Serpents that Divels doe inhabit. And that out of mans corruption, Serpents doe and should spring, the cause is manifest that it is from the impurity and filthinesse of sinne; of which as one implyeth, it is not unnecessary, that out of mans flesh (a substance of the greatest sinne against G O D) should creatures be engendred or the greatest hate and enmity to a man.

Q. What is the wisest of all things?

A. *Thal. Nil.* answered, Time; for it finds out all things, teacheth and altereth all things.

Q. What people are those that have but one day and night in the whole yeere?

A. Those that live under the Pole arcticke, for to those the Sun never ascends the Horizon 24 degrees, nor comes under it, so that they have fixe signes above, & fixe beneath it.

Q. Whe-

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Q. Whether may the Bat be reckoned among the number of Birds or Mice?

A. The Batt posselleth such an evennesse betwixt both, that shee cannot justly be said to be absolutely cyther the one or the other: for she hath wings, but no feathers; she flies but in the evening: she hath teeth which no bird hath; and she nourisheth her yong with milke, which no bird doth; yet, because she hath wings and flies, we reckon her among the number of Birds.

Q. What Birds are the most wicked, but the shortest lived?

A. Sparrowes: which for their salacity and wantonnesse eight times in an houre, live not above two yeares. Zenocrates tels a story of a Sparrow, which pursued by a Hawke, flew into his bosome for refuge, which he tooke and kept, and the Bird would still attend on him.

Q. What creatures of all other are the longest lived?

A. Man: the Daw, the Hart, and the Phoenix, whereas most other compared with them as short; the Hare living but tenne yeares, the Cat as many, the Goat but eight, the Assc thirty, the Sheepe tenne, the Dog fourteene, and sometimes twenty, the Bull fifteene,

fifteene, the Oxe, because gelded, twenty; the Sow, and Peacocke twenty; the Horse twenty, and sometimes thirty; the Dove eight, the Turtle eight; the Partridge twenty five.

Q. What Creature of all other, sheds teares at his death?

A. The Hart, that fearefull and dry creature, that brayes after the Water-brookes: Psalme, 42.

Q. What chiefly fats a Horse?

A. The eye of the Master.

Q. One asked Aristotle, what was the fruit of all his Philosophy?

A. Who answered, to doe that out of a free disposition: which lawes and enforcements doe compell others unto.

Q. What kinde of Creatures are those that sleepe not with their owne face?

A. Painted women, for the most part suspicious Harlots.

Q. What is that that is too hard for one to keepe, enough for two, and too much for three?

A. A secret.

Q. To whom may a man best commit his secret?

A. To a common Lye, for he shall not be beleaved, though he tell truth.

Q. What

Q. What waters of all others ascend highest?

A. The teares of the faithfull, which God gathers into his bottle.

Q. Of all the Fishes in the Sea, which doe our naturalists observe the swiftest?

A. The Dolphin, which swimmes faster then either Bird or Arrow flies : which fish of all other is most dangerous to Mariners.

Q. What three Letters are those that make us bondmen and free?

A. They are E V A, which inverted, are AVE, the Angels saluation.

Q. What two Letters are those that young Infants cry out upon?

A. E A : according to the Poet :

Clamabant E, A, quotquot nascuntur ab Eva.

*All cry out of E and A,
That are borne of Eva.*

The Males especially upon A, and the Females upon E : except Zoroastes, of whom it is read, that he was borne laughing ; who as Pliny notes, was the first finder out of Magicke.

Q. What is that which being contained in it selfe, yet from it thousands doe daily spring and issue?

A. The Egge, from whence are produced
Fowles

Fowles, Fishes, Birds, and Serpents. A . . .

Q. Whether was the Egge or Bird first?

A. The reason of this cannot bee understood naturally, since the Egge without the Bird, nor the bird without the egge could be brought forth. But we are to understand, that the first ranke of Creatures were immediately from God, without any other secondary causes; and this great difference there is betweene GOD the first Nature, and the second Nature.

Q. What thinkest thou of this question, whether the Drunken man drinkes up the wine, or the wine drinkes up him?

A. It is eyther: for when thou hast the wine in the cup, it is in thy power; but when it is in thy body, thou art in the power of it: when thou drinkest first, thou takest the wine for thy pleasure, but after thou hast drunke it, it taketh thee: first, it is a servant, and yeelds it selfe unto the drinker, but afterwards, spreading it selfe into the veynes, it becomes a Master, and is like fire in the top of a Chimney.

Q. In a certaine Banquet, much wine being given to Diogenes, he powred it downe on the ground, and being asked the reason why he spilt it?

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A. Answered, if I drinke it, I not onely spill it, but it spils me.

Q. *How many wayes doth man fall?*

A. The question is infinite, we dye a thousand wayes, though we were borne but one.
Sunt hominum morbi mille, sed una salus.

He hath a thousand diseases, and but one health.

Q. *The Divell asked a holy man these three questions?*

1. *What was the greatest wonder that ever God made in a little circuit?*

To which the holy man answered: The face of Man, that being of one substance and forme, there should not be found in all the world two men, their faces like in all things; and that in so small a roome, God hath blazed all the fences.

2. *Whether the Earth were higher then the Heaven?*

To which he answered, That the Body of Christ, which is the substance of the earth, as from Adam, who exalted above the heavens, and so the earth to be higher.

3. *How much was the distance betweene heaven and earth?*

To which the holy man answered, (not containing himselfe any longer with patience)

ence) Thou knowest the space better then I,
for thou measuredst it when thou fellest from
heaven, so never I : at which speech the Di-
vell vanished away.

*Q. Diogenes being asked what wine of all
other he loved best ?*

*A. Answered, that which he dranke of a-
nother mans cost,*

*Q. What is the heaviest burthen that the
earth beares ?*

A. Sinne, for it weighes downe to Hell.

*Q. What tree in the Forrest doth the Ser-
pent most hate to come neere ?*

*A. The Ash, according to Virgil, the fai-
rest in the Wood, which the Serpent neither
comes under, nor within the shade, as also the
Juniper tree.*

*Q. What seed is that which joyneth toge-
ther England and France, and many other
farre distant Countries ?*

*A. Hempseed, of which is made the sailes
for ships which transport them far and neer.*

*Q. What three wayes are they among o-
thers that are not to be found out ?*

*A. The flight of a bird, the passage of a ship,
and the way of a young man.*

*Q. What foure things are those that speci-
ally pervert Iustice ?*

A. 1. Fac

A. 1. For gifts.

2. Hatred.

3. Favour.

4. Feare.

Q. *What might Law in the abuse thereof, most fitly be compared unto?*

A. To a thicket of Brambles, into which by tempest the poore sheepe being driven from the plaines, come there for refuge, and so lose their fleeces.

Q. *What was a great man of this Kingdome used to compare Courtiers unto?*

A. To Ember weekes, or fasting Eves, the hungriest and leanest of themselves, yet bordering still upon great ones. As likewise he used to call promising, the vigill of giving. And concerning a Booke called, Rules for a Courtier, he would sometimes say,
Those rules wel practis'd rightly understood, Might make good Courtiers, yet few Courtiers good.

Q. *Who bee those that lye most freely, and without controule?*

A. 1. Great men, that few men dare reprove.

2. Old men, that few can gaine-say

3. Travellers, that may lye by authority.

Q. *Whether should a man with most profit travell*

A helpe to Discourse.

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Travell to learne the Languages :

A. To Orleance for the French.

To Florence for the Italian.

To Lypsich for the Dutch.

To London for the English.

Q. How may a Traveller most benefit himselfe ?

A. By confirming himselfe to the nature of a Bee, which takes the honey, but leaves the Poyson : For

The French hath valour, but with it Vanitatem & levitatem.

The Dutch hath honest dealing, but Gulum & Ebrietatem.

The Italian discreet carriage, but Proca-tionem & Libidinem.

Q. What is that which is commendable both to doe, and not to doe ?

A. To know when to speake, and when to keepe silence.

Q. What things are those most virtuell, and of greatest secrecy and force above other.

A. Christus vim verbis, vim gemmis, vim dedit herbis :

Verbis majorem, gemmis, herbisq; minorem.

Or thus :

Stellis ac herbis vis est, sed maxima verbis.

Englised :

F

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To Herbs and Stones much vertue Christ affords :

But more to speech, for Life and Death are words.

Q. Who is the most renowned for memory that Stories make mention of?

A. Seneca, who writes of himselfe ; that he was able to recite 2000 names, after they were once read unto him.

Q. What breakes the shell at the coming out of the Chicken?

A. It is answered, and that by a double reason; the one because in that time, the shell by continuall heat and sitting upon becometh tender and soft, so that the least stirring effecteth it : another cause of breaking thereof, and that is the principall, is the defect of nourishment , which at the end of the time is wasted in the shell, which the Chicken wanting, exposeth it selfe to seeke, and so breaketh it : as likewise the defect thereof is the naturall cause of all other Birds.

Q. Whose Cocke, whose Dog, and whose servant may be kept at the cheapest rate?

A. The Millers Cocke, the Butchers Dog, and the Inne-keepers Servant.

Q. What was the City, Aristotle so magnified above others, for beauty, largeness, and strength?

A.

A. The City of *Babylon*, the walls where-
of were fifty cubits thicke, 200 cubits high:
this City was foure square, 15 miles from
corner to corner, 60 miles in compasse, it
had 100 Gates, with thresholds and posts
of Brasse, which when it was taken by *Dari-
us*, by drawing the River of *Euphrates* dry,
those that dwelt in the farthest parts heard
not of it in three dayes. It was destroyed ac-
cording to the Prophecie of *Jeremy*, and is
now a Desart for wild Beasts.

Hereafter follow certaine Gram-
maticall questions.

Q. Which is the best verse in all Virgil?

A. *Aeneid. 6. Discite justitiam moniti, &
non temnite divos.*

Q. Which is the worst in all Virgil?

A. *Aeneid. 1. Fletere si nequeo superos,
Acherante movebo.*

Q. Which is the worst in all Ovid de arte
amandi?

A. *Semibovemque virum, semivirumque
bovem.*

Q. Which is the best of all Tullies Epistles?

A. The best and long. st. of all that is ex-
tant, is, *Ad Q. fratrem Propratorem mino-*

ris Asia, most excellent, and worthy the reading of it.

Q. Which of all the Fathers is the hardest, and of all the Poets the most crabbed?

A. Tertullian and Persius, which Persius when Tertullian read, and found it so craggy and hard, he threw it aside saying, if he would not be understood, he should not be read.

*Q. Expound me this verse,
Furfur edit pannū, panē quoq; sustineamus.*

A. The last word is divided into three, and thus construed; Sus the Sow, edit doth eat furfur bran, Tinea the Moath, edit doth eat pannam cloth, Mus the Mouſe, edit doth eat panem bread.

Construe me this verse, mea Mater est Sus.

Mea Pater Lupus edit Matrem.

A. Pater O Father, mea make haſt, Lupus the Wolfe, edit doth eat, Matrem my mother.

Q. What is the difference between os oris for the mouth, and os ossis for a bone?

A. Whatſoever is gotten by os ossis the bone is devoured of os oris the mouth.

Aliter

*Os oris loquitur, ſed os ossis reditur ore.
Os oris, or the mouth doth ſpeake, but os ossis or the bone, is gnawne by the mouth.*

Q. At the confuſion of Babel, into how many

many Languages was the world divided?

A. *Epiphanius* and others doe write, into 72. as many as there were workemen at the building.

Others thinke 71. as many as there were Nations in the world, which *Moses* receites to be 72.

Q. *What preheminence have our best Linguists above others?*

A. The *Hebrewes*, that they drinke at the Fountaines.

The *Grecians* at the Rivers.

The *Latines* at the Brookes.

English, and some others, at the Lakes.

Q. *How are these foure Letters to bee understood, S, P, Q, R?*

A. *Senatus Populusq; Rom.* yet one of the Sibyls inverted it thus: *Serva Populum quem Redemisti*: Now others have turned them jestingly upon the Pope, by way of question and answer, as thus; *Sancte Pater, Quid Rides?* Respon. *Rideo, Quod Papa Sum.*

Englished:

Q. *Holy Father why dost thou laugh?*

A. I laugh because I am Pope.

Q. *Who was he that was reputed an old man among Children, and yet among old men lived to be a Child?*

A. *Hermogenes*, who in his youth was the best Rhetorician of his time; but in his age lost his sense and forgot his letters, and so became a child in his dotage.

Q. VVho was the most excellent Geometrician in his time?

A. *Archimedes* the Syracusan, who held it possible to remoove the earth, if he had another earth to fixe his instrument upon: He held it also possible to number the sand.

Q. Why is Honos for Honour written with H, an asperation: and Onus for a Burthen, without?

A. Because to the one all men aspire, the other few men doe desire.

Q. Amongst all Trees, which onely is of the neuter gender?

A. *Balsamum*, or the Balme Tree, found onely in *Iudea*.

Q. What debt is that which is alwayes paying, and never paid?

A. Charity and love, which though wee ever pay, yet must we ever owe to pay.

Q. VVhy is the forme of money round?

A. Because it is to runne from every man.

Q. VVhy is Nummus latine for money?

A. Of *Numa pompilius*, second King of the Romans, the first that caused money

to be made: and when Copper-pence, Silver-pence, and Gold-pence were made, because every Silver penny was worth tenne copper pence, every Gold penny worth tenne silver, therefore they were called *Denarij* of *Decem*, for tenne.

Q. By what meanes may every man be accounted an honest man?

A. By endeavouring to be what he desires to seeme.

Q. By what meanes should a man quickly become rich? (councell I know quickly to be harkened unto.)

A. To be content with little, as the Divine Poet said:

*My wishes are but few, all easie to fulfill,
I make the limits of my power, the bounds
unto my will.*

Q. What creature of all other is the worst that the earth nourisheth?

A. If it be demanded of wild Beasts, a Tygre; if of tame, the Adulterer: in another place he answered, on the Mountaines, Beares and Lyons; in Cities, Publicans and Flatterers.

Q. What creature is that which bites with the tongue:

A. All creatures bite with their teeth, as

is commonly knowne, but the Flatterer bites with his tongue, and the wound is mortall.

Q. Wherein doth man chiefly differ from Beasts?

A. In two things especially, Ratione & oratione, in reason and speech.

Q. Diogenes being asked why he wore his beard so long?

A. Answered, to the end that when I see it, and touch it, I may remember my selfe to be a man.

Q. One asked Diogenes what he should give to have a blow at his head?

A. A Helmet.

Q. What good thing is that which is more profitable unto others, then to those that have it?

A. Beauty, that fraile and flying dowery, injoynd by looking upon by others, being blind to the owner it selfe.

Q. Which wore the most lasting cloathes that ever were worne?

A. The Israelites in the wildernesse, which in 40. yeares waxed not old.

Q. Which is a living word, and which is a dead word?

A. The spoken word is the living, the written word is the dead, of whom one thus

thus writes most wittily.

Although the speaking word have life,

The written word be dead ;

The written word shall last and be,

When th'spoken word is fled.

Q. What beast is that that is unlike to his dam or fire, and of a mingled kind, brought forth by others, and produceth not his like?

A. The Mule begotten beewene the Horse and the Ass: according to the Poet:

Diffimuli patri, Maira, diversa, figura.

Ex alijs nascor, nec quicquā nascitur ex me,

Two likes unlike.

Dog	hunts	keepeth.
The	in the woods	and all things
Wolfe	is nourished	destroieth.

Q. In what Lawes did consist the order of Drunkenesse among the Romans?

A. 1 Not to trip in speech.

2 Not to vomit.

3 To drinke most at one sup.

4 Not to breath in the draught.

5 To leave nothing undrunke, if, to cast it on the ground; an old president, but an evill imitation at this day.

Q. Who were the most lascivious belly gods that Stories make mention of?

A. Sardanapalus, whose belly was his God,

and God his enemy: *Vitellius*, who had served unto him at one Feast, 2 000 Fishes, and 7000 Birds: *Heliogabalus*, who at one Supper was served with 600 Ostriges: *Maximianus*, who did eat every day 40 pound of Flesh, and drunke five gallons of Wine: *Sminderides*, who when he rode a Suitor to *Cliftines* daughter, carryed with him 1000 Cookes, as many Fowlers, and so many Fishers: *Sminderides*, who bragged, being so given to Meat, Wine, and Sleepe, that he had not seene the Sun either rising or setting in 20 yeares. The story whercof is not here recited for imitation, but detestation, as a thing odious to God; hatefull to man, burthensome to nature, the root of all evill, and decay of every vertue, for by too much feeding, the subtile parts are darkened, and turbulent fumes doe weaken the understanding: and therefore the Poet wittily observes:

*Fat panches have leane pates, & dainty bits
Make rich the ribs, but bankrupt quite the
wits,*

And therefore saith the golden Rule:

*If thou a long and healthfull age require,
Put bounds unto thy gluttonous desire.*

For otherwise thou shalt be a harbour for diseases, a subject for the Physitian, & misery
for

for *Miserè vivit, qui medice vivit*: & therefore for thy health and profit, embrace abstinence and temperance, for temperance will tell thee, a little in the morning is enough, enough at dinner is but a little; a little at night is too much.

Q. What are the outward signes of the body, to judge of the inward disposition of the minde?

A. A head sharpe and high crowned imparts an ill affected mind, greatnesse of stature dulnesse of wit; little eyes, a large conscience: a great head and goggle eyes, a starke staring foole: great cares, to be a kin to *Midas* Ass: spacious breasted, long life: plaine browes without furrowes, to be liberal: a beautifull face, to note the best complexion: the soft flesh to be most wise and apt to conceive.

Albertus saith, these are signes of a wit as dull as a pig of Lead, to wit, thicke nayles, harsh haire, and a hard skin: the last whereof was verified in *Polydorus* a foole, whom *Elianus* makes mention to have had such a hard thicke skin, that it could not be pierced through with Bodkins.

Q. What are the causes of the ebbs and flowings of the Sea?

A. The

A. The opinion of Writers are so divers that I know not certainly what to determine, yet to give some satisfaction, these are held to be two principall causes, the one supernaturall, the other naturall: the supernaturall, God & his Spirit moving upon the waters; moveth the waters, which *Iob* expresseth by the similitude of fire put under a pot, saying, It is God that maketh the Sea to boyle like a pot; which fire is taken to be partly in the saltnesse of the waters, the first moving them in the same. Another reason is, for that the earth hath more fire in it then water, which fire lyeth hid in subterraneous stones, and this fire doth partly cause the motion of the Sea, an Element of it selfe liquid and active, and subject to motion, which thereto, when once by this fire occasioned, the precedent part is thrust forward by the subsequent. The other cause is from the Moone, who by her approaching to the South, doth by her beames and influences make warme the Sea, whence risings and exhalations doe proceed, wherewith so swelling, to empty it selfe, it floweth to the shores and havens; but descending to the Horizon, and wane, as her beames by little and little diminish, the waters doe fall

fall and abate, which maketh her Eddy or Ebbe, and these altogether by the ordinance of God doe effect it.

And that fire is the cause of this, as of all other motions insensible in nature, may bee perceived by that perpetuall shew or motion presented to the Kings Majesty by *Cornelius Bexael*, which was thus done, by extracting a fiery Spirit out of Minerall matter, which joyned with an ayre in the hollow of the axeltree, turned the wheele which turned the whole frame, with a continuall revolution without wearinelle or ceasing, to the admiration of his Majesty, and as many as beheld it how it could be effected, at leastwise to be perpetuall : till a reason was rendred by the Author : whereupon he applauded the rare invention the fame whereof afterwards caused the Emperour to send to intreat his Majesty, that he might come to his Court, that to effect the like, being a worke so rare that these of admiration following, which were as *Cassidorus* writeth, the lowing of metals of sundry formes, a Picture of braise which did sound a Trumpet aloud, a Brazen Serpent hissing, Birds artificially singing ; the Iron-flye made at *Noremberg*, which being let out of the artificiers hand, did flye abroad among
the

the guests that were at the Table, and at length returned to his hand againe: the artificiall Eagle which flew along by the Emperour a good part of his journey. And so much concerning these.

The holy Scriptures, by the reckoning of the day by houres, and the night by watches, not according to our usuall account had bred some difficulty, which in the explanation as it followes in the Countreimans Councellor, is made more manifest to the smallest capacity, yet here it remaines a little after the phrase thereof to give light to some other obscurities in that kind: and first comes the Ephra to shew what it is.

Q. The Ephra is a measure much mentioned in Scripture, therefore I would know what it doth containe in English account?

A. A Bushell, or thereabouts.

Q. How much the Gomer?

A. A Gallon, or thereabouts.

Q. Of the two hundred penniworth of bread mentioned in the Scripture, I would know whether it is to be understood according to the litterall phrase, so much with us, or more or lesse?

A. Every penny worth was seven-pence halfe penny in our money, and the whole

fixe

sixe pound, five shillings, and so of others.

Q. How much was the Sheckle?

A. The Sheckle weighed halfe an ounce of silver, and the worth was two shillings six pence; fifteene shillings Gold.

*A brieft Epitome of Chronicle
Discourse.*

Q. OF all the Kings from the Conquest
(as our Chronicles make mention)
which were the most victorious and valiant?
which the most miserable & wretched? which
the most peaceably raigned?

A. The most Victorious and Valiant was *Edward the 3. the 11th. King* from the *Normans Conquest*, all in 261 yeares space in the revolutions gone over; when *England* in his raigne might behold the largest limits that ever any King obtained. But he having after the Battell of *Cressi*, with that young *Mars* the blacke Prince his Son, taken King *Iohn* of *France*, and *David*, King of *Scotland*, and imprisoned them both at once in the *Tower of London*: next him for Conquest and Victory we take to be *Henry 5.* famous and undaunted in his *Agincourt* battell and commendable in his brave resolution

lution to his handfull, in comparison of theirs, that if any feared or were faint-hearted, they should freely depart, saying, Hee would not dye in such a mans company that was fearefull to try fortunes with him : and the successe was victory and Triumph. *Edward 2.* and *Richard 2.* Sonnes of Heroicall parents, the first of these, Sonne to King *Edward 1.*, surnamed *Longshankes*, victorious in many atchievements, having wonne *Albania*, *Gascoyne*, *Cambria*, *Ireland*, his bones being afterward carried to the field for a terroar to the enemy : all which his lascivious sonne afterwards gave backe, or lost, according as one writes :

Did Longshankes purchase with his conquering hand,

Albania, Gascoyne, Cambria, Ireland,
That young Carnarvan his unhappy sonne,
Should give away all that his Father wonne?

He likewise in honour of his wife *Queene Eleanor*, who departed her life at *Hardlie* in *Lincolnshire* erected a goodly Crosse, with her Image upon it at every Towne where the Corpses rested at, it was conveyed from thence to *Westminster*, whereof *Chayring Crosse*, and the Crosse in *Cheape* were two of them : To the latter of these two was *Ed-*

ward

ward the blacke Princees Father, not so cal-
 led for the blacknesse of his complexion, but
 for the many blacke battailes that he was
 Conquerour in, and yet they not so renown-
 ed as their Sonnes wretched, both misgo-
 verning the Realme, both miserably murder-
 ed: the one of these having (whilst *Mor-*
timer revelled with the *Queene* in *Nottin-*
gham Castle, and in Chambers and Vaults
 there hewne out of the Rocke, at this day to
 be scene) a hot spit thrust up into his bo-
 wels, whereof he dyed in that lothsome and
 stinking Dungeon where he was imprison-
 ed; this *Mortimer* was afterward behea-
 ded by King *Edward* 3 his victorious son;
 the ground of whose misery grew partly
 from the neglect of his Kingdome, in the ex-
 traordinary dotage on *Pierce Gaviston* his
 Favorite, against the liking of his Counsell,
 the Barons, and his whole Realme. The o-
 ther being cowardly murdered in *Pomfret*
 Castle by Sir *Pierse* of *Exton*, where he
 killed 4 of his men that he brought to assist
 him, and had haply slaine the rest, had not
 this bloody Knight murdered him with a
 wound he gave him behind. Hee mispent
 his revenue and Treasure, taxed his Sub-
 jects, and lastly farmed out his Realme to
 the

the Earle of *Wiltshire*, he was deposed by King *Henry 4.* the first King of the house of *Lancaster*, where begun that fatall division, that ended in so much Blood of the Nobility and Gentry spent upon either side.

The Longest and Peaceablest ; Reigned King *Henry 3.* and King *James* the first: the former of which raigned 56. yeares and 28. dayes, and amongst many other good actions he re-edified, *St. Peters Church* at *Westminster*; which anciently was a Temple dedicated to *Apollo*, many Oxe-heads being there found in the earth which had beene offered thereto ; this Temple in the raigne of *Antoninus Pius* was overthrowne by an Earthquake, of whose ruines *Sebert King* of the *East Angles*, built another by to *S. Peter* and that being destroyed by the *Danes*, *Edward the Confessor* raised it againe to great beauty, but was lastly taken downe by King *Henry 3.* and new built with 50. yeares labour as now it standeth, King *Henry 7.* added the East part or Chappell unto it.

St. Pauls Church in *London* was built by King *Ethelbert K. of Kent*, and *Sebert King* of the *East Angles* was subject unto him, at that time *Nyletus* became Bishop of *London* An. 604. he & his successors kept his See there.

King

K. *James*, a King from his cradle reigned
 in England and Scotland 58 yeares or there-
 upon, the most Learned, the most Ancient
 and peaceable of any other; out living in his
 time 9 Popes, 8 Emperors of the *Turkes*, 5
 Emperors of *Germany*, 4 Kings of *France*,
 2 Kings of *Spaine*, 2 Kings of *Denmarke*, 3
 Kings of *Poland*, 5 Kings of *Swethland*, 2
 Emperors of *Russia*, and 8 Dukes of *Venice*,
 and so in a good old age departed the most
 Ancient King in all Christendome.

After whom, as if such a King should not
 lacke his traine, some to Usher on before,
 and others to follow after, according as one
 writes, followed such a Mortality of Nobility
 and Commonalty, the like was never
 knowne in this Kingdome, dying in that
 yeare betweene 50, and 60 Thousand: and
 this is another thing memorable, that before
Queene Anne departed, a Blazing-starre
 appeared; before King *James* a Starre appeared
 to shine within the Moone, but ominous,
 and the world now sensible of their
 significations: a little instance of some of
 the Nobility succeedeth in these verses following.

*Richmond and Lenox Duke without delay,
 Made the first speed to usher him the way.*

Earle

Basse, W.

1554a

*Earle Dorcet next his service to preferre,
Hasted to be his second Harbinger.*

*The Lenox Duke his deare love could not
smother,*

But after suddenly pursu'd his brother :

*Old Nottingham, his ancient course being
done ;*

*Then the renown'd Southampton and his Son
Warlike Belfast, and noble Hambleton, &c*

And thus impartiall death, that spares none
no more the King on his throne, than him
that grindes at the Mill, but sweepes away
one with the other, whom not the best Phy-
sicke from a whole Colledge of Physitians
can save, no Ayre, not that of Surrey, repu-
ted the most wholesome, can preserve: where
in in that Countie, as most approving the
testimony thereof, are five of the Kings Hou-
ses situate, of which Richmond not imputed
the unworthiest, is one, although in it have
deceased King Edward 3. Anne of Beame-
Richard the seconds Wife, daughter to the
Emperour : Henry 7, and Queen Elizabeth
of happy memory.

*Q. What King of Scotland was he, on whom
that ancient prophesie concerning Jacobs stone
was fulfilled, that a King of that nation should
live to be crowned thereupon ?*

According

According as here followeth.

The stone reserv'd in England many a day,
 in which old Jacob his grave head did lay,
 And saw descending Angels whilst he slept,
 which since that time by sundry Natiōs kept,
 from age to age, I could recite you how,
 could I my pen that liberty allow :

King of Scotland ; ages comming on
 should live for to be crown'd upon that ston,
 A. King James, our precedent subject, and
 long-reigned Sovereigne.

And thus much concerning a briefe Epi-
 tome Chronicle discourse in this kind.

Discourse of wonders domesticall and for-
 raigne : and first of our owne.

VV Hich are held the strangest ac-
 cidents in all the Chronicles ?

A. 1. The removing of the earth,
 An. Dom. 1571. at Knivaction in He-
 ford, the ground sunke, and an hill with a
 cke of stones at the foote of it, lifted it selfe
 up with a great noyse, and ascended to
 a higher place, leaving a deepe pit
 trying with it trees grow
 and flockes of sheepe :
 covered with earth

the hill as it went, stood upright: In the place whence it departed, it left a pit forty foot wide, and fourescore ell, long: The ground was 20 Acres, and in going it overthrew Chappell that stood in the way: Thus when it had walked from Saturday evening till Munday noone, it rested.

3 The raining of Blood.

4 The multitude of Mice in the Ile of Sheppey, that could not be driven away, nor the place cleansed, till a flight of Owles came and devoured them.

5 The Chaîne of 24 lincks with locke key, that a Flea drew, being put about his necke.

6 The man that slept in the Tower three dayes and three nights, and could not be wakened during the space, by any noyse or violence, by pricking with Needles, or otherwise.

A forraigne wonder.

It is recorded by Guicciardino, L. Vivand, that brought forth at one birth as many as there are dayes in the year, which were all baptized by the same water, which came thus
Begger-women laden

laden with Children, came to her doore
and craved an Almes, which the Countesse
not onely denyed, but also called her Harlot
and Strumpet; telling her withall, it was
impossible she should have so many by one
Man: which this Begger hearing, be-
sought GOD, who knew her innocent, to
manifest it unto her, by giving her so many
at one birth by her Husband as there are
dayes in the yeare, which fell out accor-
dingly.

*Q. What is the greatest wonder in the
Art of Navigation?*

*A. The Needle of the Compasse, which
touched with the head of the Load stone, e-
ver turneth to the North-Pole, with the foot
hereof to the South-Pole: touched with the
side, turneth Eastward, with the other side
Westward, &c.*

Concerning the River Nilus.

The *Egyptians* about the first of *August*,
cut the bankes of the River *Nilus*, so that
the River flowes over the whole face of the
land; and the more Land it covers, the
fruitfuller is the Countrey: about the midst
of *September*, it ceaseth to increase, and
immediately is Corne scattered upon the
fuddy earth, which increaseth plentifully:

'Tis

Basse, W.

1554a

·Tis reported, that though the plague bee there never so fierce, yet upon the first cutting of the River, it immediately ceaseth.

Not farre from thence is a place where every good *Friday* appears the arms and legs of men stretched above the earth.

Of the Hermophrodite.

Whilest my Mother bore mee in her wombe, she went to the Gods to know what she had conceived, whether Male or Female; *Phœbus* said it was a Male, *Mars* a Female, *Iuno* neither: Being borne, I was an *Hermophrodite*. After, seeking my destiny from these Gods, *Iuno* said, I should be slaine with a sword; *Mars* that I should be hanged; *Phœbus*, that I should be drowned: Which was my fortune.

Climbing up a Tree, from thence I fell upon my sword, my foot hung in a bough, my head in the water: so being neither Male nor Female, but both; I was neither hanged, nor drowned, nor slaine, but all.

Q. Seeing the Flye is so small a creature why hath Nature given her sixe feet to goe beside wings to flye withall, when the Elephant, so great a creature hath no wings, and yet but foure feet?

And

Another.

Seeing the Wolfe brings forth more young than the Sheepe, afterward Wolves eat these Sheepe, men kill those Sheepe; and yet how comes it that there bee more Sheepe then Wolves?

Q. What did our ancients hold to be the greatest wonders in the world?

A. The Pyramides of Egypt, built by the Israelites under the oppression of Pharaoh, which were fifty Cubits high, 40 Cubits thicke, in compasse twelve Germane miles: the Tower of Pharaoh, the Walls of Babylon, the Temple of Diana of Ephesus, the Tombe of Mausolus and others.

Q. There are three things memorable that Spaine boasts of, and what are those?

A. 1. A Bridge, over which the water flowes, that is used to runne under all other Bridges.

2. A City compassed with Fire, which is called *Madriil*, by reason of the Wall that is all of flints, invironing it round about.

3. Another Bridge, on which continually ten thousand Cattall are fed, under which the waters runnes seven miles under ground, and then breakes forth againe, besides, a great Mountaine of Salt, from which

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Basse, W.

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whatsoever is taken it presently encreaseth to the quantity againe.

Q. In what part of the world is it that trees breed living Creatures?

A. In the Iles of Orchades in Scotland, wherein growes a tree neere the Sea side, that beares fruit like unto a Fowle, which dropping downe into the water, becomes a living creature, like a Ducke; if it fall upon the dry land, it putrifies, and turnes to nothing: but this is reported rather by History, than by the people of that Countrey.

Q. Where is it all strangers are buried that travell to Ierusalem?

A. In *Aceldama*, or the field of blood, a place of small compasse: The earth whereof is of so eating a nature, That the Carcasse laid therein is consumed in the space of eight and forty houres: The same is reported of Saint *Innocents* Church-yard in *Tanais*.

Q. May it bee that without wood, an Oxe can boyle it selfe?

A. By preconjecture to fore-runne this Discovery, might lead a man into some conceit d admiration; therefore to stoppe that labour of the braine, the Scythians teach

us this secret of their necessity; for living in a Country where growes no wood, they kil an Oxe, and then take out all the bones from the flesh, and of the bones make a fire that roasts or boyles him, and so it is said the Oxe roasts or boyles himselfe.

Q. What was the answer of Byas unto one that demanded of him what was done in hell?

A. That he never was there, nor never talked with any that came from thence.

Q. Albertus Duke of Saxony; was wont to say, that he had three Monasteries, three wonders in his City, and what were they?

A. 1. Predicant Fryers, which had much Corne, and no Fields.

2 Franciscans, which had much money, and no rents.

3 Of the Order of St. Thomas, which had store of Children but no Wives.

Q. What are the differences betweene the former and latter ages of the world for length of dayes, stature of body, beauty, riches, and the like?

A. The difference in some degrees, is very great, in others more small: for first, concerning length of dayes, or long life, betweene the former ages and the latter, there is no comparison: for before the flood

men lived 900 and odde yeares, as *Methu-
saleth*, *Adam*, and others : Now, with us,
the odde yeares are almost counted long
life : and then, as the Age was long, so the
size was great, large of stature, mighty of
strength, which in our times are shrunk
up to a handfull : For Beauty, the Scriptures
make mention of *Vashti*, *Esther*, and others;
and our Chronicles, of *Rosamond*, *Matilda*,
Shores Wife, and others; all liked and appro-
ved by Kings ; yet notwithstanding the bla-
zed feature of these, many are of opinion,
that some Beauties of our times, of no lesse
note, are not inferiour to some of these, if not
exceeding : And as for riches, *Abraham*, *Lot*
and *Iob*, are stiled for their mightinesse in that
blessing. To let passe the two former, whose
Heardesmen divided Countries, and come to
Iob ; concerning whom, is more particularly
expresed, whose substance in Cattell, as the
Scripture testifieth, was 7000 Sheepe, 3000
Camels, 500 yoake of Oxen, and 500 shee
Asses, and at last all this was doubl'd.

Amongst some others, to produce in pa-
rallel neere our time, this one : It is found in
a Record in the Tower, that Sir *Hugh Spen-
cer* the elder, who lived in the time of King
Edward the 2. had in substance, and for the

pro

provision of his house, 28000 Sheepe, 2000 Oxen and Steeres, 1200 Kine and Calves, 140 Mares and Colts, 160 drawing Horses, 2000 Hogges, 300 Bullockes, 40 Tuns of Wine, 600 Bacons, 600 Muttons in Larder, 10 Tuns of Syder: Plate, Jewels, and Money 10000 pounds. This done, the censure is suspended, and left to the judicious Readers to give verdict.



Hereafter followes the History of St. GEORGE, St. CHRISTOPHER, and the seven Sleepers, as they are related in ancient Story, contentive to read, and necessary to be knowne, in regard of the often Object, and occasion of Discourse which thence ariseth.

Saint George was a Knight, and borne in Cappadocia: On a time as he journied, he came into a Province of Lybia, to a City that is called Sylece, and by this City was a River or Pond, wherein was a Dragon that invenomed, and preyed upon the whole Countrey, which many times the Inhabitants had assayed to destroy, but could never prevaile, for he poysoned all with the venome of his breath: and therefore to keepe him from the City,

G 3

the

the people gave him every day two sheep to feed thereon: and when the sheepe failed, there was allotted to him a Man and a Sheep: and after this wast, a new ordinance was decreed, which was, that the children and yong should be cast out unto him by lot; and after the destruction of many it fel unto the Kings onely daughter, whom he would have ransomed with infinite summes of money, but the people would not: When the King saw that he could not prevaile, and the Dragon expected her allowance, he weeping said to his Daughter thus: (taking his leave of her) Now shall I never see thine espousals, and many other my hopes I had of thee: Then did he array his daughter as to her wedding, and having imbraced and kissed her, she was after led forth to the place, and there fastned for a prey to the Dragon, where waiting in this exigent for destruction and death, Saint *George* passed by, and espying this forlorne wight, demanded the cause, when in the relation, the Dragon makes out, and intereeps the story; which seeing, *St. George* most manfully opposeth, and by his valour at the first encounter sore woundeth, and after having him conquered and captived, put the Virgins girdle about his necke, and

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with that led him to the City, where the people flew him. Likewise it is found in the History of *Antioch*, that when the Christians conquered *Ierusalem*, that a faire young man appeared to a Priest of the hoast, and bad him carry with him some Relique of *St. George*, for he was conductor of the Battell, and after in the hottest assault, when the *Sarazens* suppressed them from surprizing the Walls, they saw apparantly a vision like *St. George*, which had white armes, with a red Crosse, which led the way at the entring of the City, and so *Ierusalem* was taken by his ayd and helpe.

St. George was beheaded by *Decian* the Emperour, and lyeth buried between *Ierusalem*, and port *Iaphe* by a town called *Ramis*, dedicated unto him. *St. George* is a Patron of the Realme of *England*, and the cry of men of War, in honour of whom is founded the Noble Oorder of the Garter, and also a noble Colledge in the Castle of *Windsor*, by the Kings of *England*; in which Colledge is the heart of *St. George*, which *Sygismond* the Emperer of *Almain* brought and gave it for a great and precious Relique to *K. Henry* the fift, and also according to the ancient story, there is a piece of his head.

Saint CHRISTOPHER.

SAint *Christopher* was of the lineage of Cananites, great of stature, and terrible of countenance, being twelve cubits long : and on a time it came into his mind, that he would seeke out, and serve the greatest Prince in the world, and none but him would he serve : and so from the service of a King, which in his presence crossed himselfe at the name of the Divell ; St. *Christopher* came to understand that the Divell was greater then hee, because he feared him, and therefore him would he seeke out and serve : which soone he did, being a Master easie to be found, and willing to entertaine : when afterwards in this service, this great Master at the sight of a little Crosse starts aside and durst not come neere it, which perceived of this ambitious retainer, he came againe to know there was a greater than hee : after whose service he long sought in vaine, untill by the instruction of an Hermit, by the performance of some worke meritorious by him enjoyned, which was to be resident by a River side wherein many had perished, to transport such passengers as thither should come,

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come, he met with his Master : for according to his direction, thither went *Christopher*, and made his abode, taking a great pole in his hand, by which he sustained himselfe in the water, bearing over all manner of people without ceasing. Now it followed on a time as he slept in his Lodge, he heard the voice of a child which called him, and said, *Christopher* come out, and beare me over the water; then he arose and went out, but found no body: now when he was come againe into the Lodge, he heard the same voyce crying unto him as before, at the which he runs out, but findes no body; againe the third time being called, he comes forth, and there found a Child by the River side, which prayed him to beare him over the water; then *Christopher* lifted the child on his shoulders, and tooke his staffe and entred the water, and the water arose, and swelled up more and more, and the Child grew heavier and heavier, and ever as he went further, the water swelled up higher, insomuch that *Christopher* was in danger of drowning: but when he came over, quoth he, Thou Child, thou hast put me in great perill, and weigheth almost as heavy, as if I had carryed all the world upon my backe.

G 5

Quoth

Basse, W.

1554a

Quoth the child, Thou hast borne all the world upon thy backe, and him that Created it; I am hee in this world whom thou seekest to serve, and for thy better assurance thereof, set thy Staffe in the ground, and by to morrow it shall bud and bring forth fruit; and he did so, and found it accordingly, his Staffe bearing flowers and Dates; and being thus converted and beleeving himselfe, hee converted thousands, and amongst many other passages of his life was at last beheaded, and his blood there spilt, cured those that were Blind.

The Story of the seven Sleepers.

THe seven Sleepers were borne in the City of *Ephesus*, and there lived in the time of *Decian* the Emperors persecution: the names whereof were *Maximinian*, *Malchus*, *Marcianus*, *Denis*, *Iohn*, *Serapion*, and *Constantius*; These Christian men to avoyd torture or the worship of Idols, fled to a Cave in the Mount of *Celion*, and there after long wayling, Prayer and fasting, being a little refreshed with some food that they had secretly sent for to the City, they there in their heaviness fell asleepe. Shortly after, *Decian* suspecting, inclosed the mouth

mouth of the Cave wherein they were with stones, to the end they should there dye for hunger: this being done, the Ministers, *Theodorus* and *Ruffinus*, two Christian men, wrote their Martyrdome, and inclosed it secretly among the stones. Now when *Decian* was dead, and all that generation passed over, *Theodosius* the Emperour succeeded, and even at that time was it when the heresie was of them that denyed the Resurrection of the dead, then came it into the mind of a Burgette of *Ephesus*, in that place to make a Building or Lodge for his Shepherds and Heardmen, to the effecting whereof, it happened the Masons that made the same, opened this Cave, and then these Saints that were within, and all this time had slept, awaked and saluted each other, supposing verily they had slept but one night; and began to remember their heaviness the day before, Then sent they *Malchus* to buy bread in the Citty. and then *Malchus* tooke five shillings, and went out of the Cave: and when hee saw the Masons and Stones before the Cave, he began to wonder at the sudden alteration: but when he came into the Citty, he found it altered, and the Crosse set upon every

Basse, W.

1554a

gate

gate: then came he to those that sold bread, and they talked and spoke of God, whereat he wondered & said to himself, what a change is here since yesterday? then no man durst speake of God, and now every man professeth him openly. But when he came to pay money for his bread, offering his ancient Coyne the sellers marvelled, and said one to another, certainly this yong man hath found some old treasure; for the suspition whereof he was had afore the Bishop and the Councell, in the examination before whom he confessed, that he himselfe with sixe more of his fellowes, had for feare of *Dacians* cruelty, betooke themselves to a Cave but yesterday, as he suppoled, and with them tooke that money; then the Bishop gathering by circumstance the time (admiring hercat) sent to the Emperour, who with many others came and went with this young man to the Cave, where they found the other sixe cheerefull & bea- tious to behold, their bodies and garments untouched with age or time: then went the Emperour in unto them, and with them glo- rified God, embracing them and weeping up- on each of them said, I see you now like so many *Lazarusses* rising out of your graves. After this they continued some little time & shortly

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shortly after dyed : and the Emperour adorned the place, and buried them in Gold: and so with this and the precedent matter, according to the ancient story, it was found that they had slept 208 yeares. And so much briefly for discourse.



Hereafter follow certaine Epigrams, some old revived, and some new published.

1. Of a Lawyers absence.

A Vertuous Dame that saw a Lawyer come,

Justly reprov'd his stay so long from home:
Saying to him, that in his absence thence,
His wife might lacke her due benevolence;
But he to quit himselfe of such disgrace,
Answered it thus, by putting of a case :
Oae owes a hundred pounds, now tell mee
whether

Is best to have such payments all together,
Or take it by a shilling, and a shilling,
Whereby the bag may be the longer filling ?
Sir, quoth the Dame, I thinke it were no
losse,

If one receiv'd such payment all in grosse :

Yet

Basse, W.

1554a

Yet in your absence this may cause your sorrow;

To feare for want your wife should twelve
pence borrow.

Epig. 2. In *Getam*.

Geta from wooll and weaving first began,
Swelling, and swelling to a Gentleman:
When he was Gentleman and bravely dight
He left not swelling till he was a Knight:
And from a Knight thus higher to surmount
He swell'd on bigger till he was a Count
And still proceeding carelesse of his first,
He swell'd to be a Lord, and then he burst.

To a proud, rich, but deformed
Gentlewoman.

In anger puffed, you say, I prove
Fraught with the streame of lust, not love
Time was, say you, I priz'd thy face
High and renown'd, as if its grace
Ore past compare; but now I seeme
Urg'd unto wrath, to dis-esteem
Honours attendant on thy praise,
And to dis-robe thee of thy rayes;
Disgorging thus such surfets, you
Sound forth these words, I am untrue;
Tis true, I said three Goddesses
Grac'd thy rare parts, as like to these;
Rich Lucretia was but like a Sow.

As for
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As foule as fat, and so art thou :
 Next, wisdom was in *Pallas*, but
 Thou like to her art turn'd a slut :
 Eye-pleasing *Venus* would admit
 Delight in bed, and you love it :
 Incensed by thy wily mind,
 I thus requite thee in thy kind :
 O'recharg'd with anger, venting spleane,
 Thou carst to one Foule, one Slut, one Queane,
 Harbour'd in one, I did compare thee,
 Although truth knowne, I seemd to spare
 Digest me as you please, yet know, (thee :
 Will ne're did meane, what wit did show :
 And though Art taught me to be bold,
 No part I lov'd in thee but Gold.
 Take this from mee ; pray that a foole
 Espouse thee, so thy filth may rule :
 Detaine no wise man, for thy selfe
 No such will love, but all thy wealth.

Epig. 3.

Proverbs upon Complexions.

To a Red man read thy Read,
 With a Browne man breake thy bread,
 At a Pale man draw thy knife,
 From a Blacke man keepe thy Wife.

Exposition.

The Red wise, the Browne trusty,
The Pale peevish, the Blacke lusty.

More

Basse, W.

1554a

More at large :

*The faire, the long, the little, and the blacke,
The lean, fat, red, and wan that colour lacke.*

Upon which as followeth :

The faire to tolly easie to be led,
The long are lazy both at boord and bed,
The little for the most part they are curst,
Black Females proud even from their cradles
nurst ;

The fat are frolicke, and to mirth inclind,
The leane with sadnesse are like famin pind;
The red are subtile, and the browne are sure,
Both to their friend, and to their wedlocke
pure ;

The fearefull and the peevissh pale and wan,
The blacke a woman-lover more than man,
Yet thus, though I disclaime as Proverbs goe
I'll not engage my selfe to make these so :
But this I counsell for thy more quiet life,
Trust no complexion too farre with thy wife.

Upon women and their praise.

Hee's happy that avoids lust ; female kind
Are they that curse it ; Maids possesse a mind
Saint-like : what man can prove that they
offend

In thought, in word, or worke ? they seeke
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Epigrams.

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Their Husbands discontent, filling their
hearts

With faire love, never with fond lust: these
Arts

Provoke lascivious follies still: requiring
Variety of Lovers ne're: desiring

The man that's good: but gay and love-sick
youth

Is by them hated: alwayes loved truth:

Never J knew them cruell: J doe finde

Faith in them; fild they have a wicked mind.

*Women dispraised, the stops onely
changed.*

Hee's happy that avoids lust female; kind

Are they that curse it: Maids possesse a mind

Saint-like: what man can prove that? they
offend

In thought, in word, or worke: they seeke to
end

Their Husbands: discontent filling their
hearts

With faire Love never: with fond lust their
arts

Prouoke lascivious folly: still requiring

Variety of Lovers: ne're desiring

The man that's good, but gay: and love-sick
youth

Is by them hated alwayes: loved truth

Never:

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Never : I know them cruell : I doe find,
Faith in them sild they have a wicked mind
*Vpon the sending of a ropes end to his sweet
heart in the way of merriment.*

Lest our loves should part or sever,
Here's a Rope to tye's together.

Her answer.

The Rope is old, the jest is new,
I take the Rope, a Rope take you.

Vpon the sending of a payre of Gloves.
From this small Token take the letter G.
And then 'tis Love, and that I send to thee,
Vpon her sending backe a Handkercher.

Here backe to thee I doe regret this clout,
Take C away, and then I send thee Lout.

Epig. 4. In supurbum.

I to ke the wall, one thrust me rudely by,
And told me the Kings way did open lye.
I thank'd him that he did me so much grace,
To take the worse, leave me the better place:
For if by th' owners we esteeme of things,
The wall's the Subjects but the way's the
Kings

Epig. 5.

NIX } Snow.

I X } 9.

Cor NIX } A Crow.

NIX *I that the winters daughter am,*

Whilſt

Whilst thus my letters stand,
Am whiter than the plume of Swan
Or any Ladies hand,

IX Take but away my letter first,
And then I doe incline,
That stood before for milk-white snow
To be the figure Nine.
And if that further you desire
By change to doe some tricks,
As blacke as any Bird I am,
Cornix By adding Cor to Nix.

Epig. 6. De sanit. & medica

Health is a Jewell true, which when we buy
Physicians value it accordingly.

Epig. 7. In Amoresum.

A Wifeyou wisht me (Sir) rich faire and
young,
With French, Italian, and the Spanish
tongue :

I must confesse your kindnesse very much,
But in truth, Sir, I doe deserve none such.
For when I wed, as yet I meane to tarry,
A woman of one Language I le but marry,
And with such little portion of her store,
Expect such plenty, I would wish no more.

Epig.

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1554a

Epig. 8. *Vpon an Usurer, and an
improp. Parson.*

A clergy man that oft hath preacht
 From his stopt steeple throate,
 And to his Congregation teacht
 Full oft this certaine note;
 There could no Vsurer be sav'd,
 Unless he did restore
 What he so wrongfully had shav'd
 From th' backes of needy poore.
 Vpon a time it so fell out,
 This Vsurer did meet
 The Parson as he went to Church,
 And thus he did him greet,
 Good sir (quoth he) I wonder much
 You take such fruitlesse paine,
 To preach against a sinne that's such
 As you your selfe maintaine:
 But ten i'th hundred doe I rake,
 On good occasion when,
 But you a hundred doe reserve,
 Allowing out but ten.
 The Parson hearing him say so,
 Began to be afeard,
 And never preacht against that sinne,
 To this day that I heard.

Epig. 9.

Epig. 9. *In Aulum West.*

Westminster is a Mill that grinde all Causes,
But grind his Cause for me there he that list;
For by demurs, and errors, staies and clauses,
The tole is oft made greater than the grist.

Epig. 10. *In Iacobum.*

He that doth aske (*St. James* doth say) shall
speed:

O that *K. James* would answer so my need.

Epig. 11. *Confilium.*

From thy Confessor, Lawyer and Physician,
Hide not thy case on no condicion.

Epig. 12. *Hayw. rent.*

By lease without writing one once let a farm
The Leaser most lewdly the rent did retaine,
Whereby the Lease wating writing had harm
Wherefore he vowed whilst life did remain,
Without writing never to let thing againe:
Husband (quoth the Wife) that thing againe
revert,

Else without writing you cannot let a farr.

Epig. 13. *Hayw.*

From a field fought, one from the beatē side,
Ran home, and victory on his part eride:
The Prince inform'd thus contrary amisse,
Rung Bels, made Bon-fires, as the custome is.
In short time after all this joy and cost,
The King was sure resolv'd the field was lost,
Where-

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Wherewith in great hast, as in great griefe,
 Charg'd the first messenger tell in brieft
 Where he had heard that lye, the field was
 wonne?

Quoth he, Sir I my selfe this lye begun,
 Which for commodity unto your grace
 And all your subjects, I this brought in place
 For where the truth would have brought
 wailing and weeping,
 My lye hath brought two dayes of laughing
 and sleeping :

And if you all this yeare took my lye for true
 To keep you merry what harme could insue:
 Better is it; quoth he, be it new or stale,
 A harmelesse lye, than a harmefull tale :
 How this lye was allowed of, I cannot tell.
 But if the King did like it, the lyer sped well.

Epig. 14.

Besse does not onely hide her privy ware,
 But brest and necke, where coyest maids go
 bare :

Yet is there one foule unbeseeming place
 Uncovered left, what call you that? her face.

Enigma.

A begger ask'd a penny once, and swore
 Give him but that, and hee would ne're aske
 more :

Whit

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With that I op'd, and what he ask'd I gave,
But deeply vow'd he never more should have:
Not long from thence he ask'd againe, and
wept,

So that I gave: yet both our othes were kept.

Epig. 15. Hayw.

A foole a wiseman ryding once espy'd,
Who asked the horse that the wise man did
ride,

Whither go'st thou horse? Whither go I, quoth
hee,

Aske him that guides the bridle, aske not mee.

Whither rid'st thou foole, said he that look'd
so fell?

Aske my horse, knave (said hee) what can I
tell?

When fooles ride I see, then they cannot rule
the reine,

Their horses be their Harbingers as here it is
plaine.

Aske when wise men ride, I right well espye,
Themselves, not their horse, appoint where
they must lye.

Epigram 15.

One time as 'twas my ordinary wont,
Went abroad into the fields to hunt.
Started a Hare, pursued her with full cry,

And

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And ne're wearied her, when by and by,
Miso because J hunted in his grounds.
 Let loose his running Dogs, and hang'd my
 hounds.

From thence, that sport I utterly forswore;
 Being so unkindly crost by such a bore.

So shunning th' open Fields and Forrest wide,
 My common haunt was by the water side,
 For what, thought I, though lands inclosed
 be,

Yet Seas and Rivers questionlesse are free:
 There will I sport me with the scaly fry,
 Fearelesse, though all the world were stan-
 ding by,

I had not scarce cast in my baite to take,
 But straight one comes, it seemes he hast did
 make.

That bids me packe when first I did appeare;
 A way went I, it was no fishing there.

Scarce knowing now what sport to enter-
 taine,

Being banish'd both, the Earth and watry
 plaine,

Tooke a Piece next time, and forthwith went
 To sport me in the very Regiment,
 Where having scarce discharg'd to kill
 Daw,

Another comes and brings me statute Law
 Vpon

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Epitaphs.

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Upon my piece, where I it lost : then swor^e
I ne'r would hunt, nor angle; nor shoot mor^e
Then tooke J Dice in hand my heavy fate;
Thus crost in all, and lost my whole estate.



Hereafter follow certaine *Epitaphs* on
sundry persons

Epitaph 1. On the Usurer.

Here lyes at least ten in the hundred,
Shackled up fast both hands and feet,
That at such as lent money gratis wondred,
The gains of Usury was so sweet:
But thus being now of life bereaven:
Tis a hundred to ten, he's scarce gone to hea-
ven.

Epitaph 2. Vpon a spend-thrift.

Here lyes Jacke Carelesse,
Without Tombe, without thought, without
sheet,
That liv'd in the Alehouse, the Bowling-ally,
And dy'd in the street.

Epitaph 3. Upon a riotous Courtier.

Here lyes he now where no man sees,
That liv'd by crooked hams and knees,
Yet in his heart did boyle that lust,

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Then

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That naught could quench but earth & dust:
 Where if he had sooner beene laid,
 Lesse summes his reckoning would have paid.

In Papam Pium quintum.

*Papa Pius quintus moritur, res mira, quod in
 Pontifices, tantum quinque, fuere Pij.* (ter

Pius the fifth is dead, and understood,
 Of some so called, because but five were
 good

In all the line of Popes. —————

*Fallor ego, nam nemo pius re, nomine tantum
 Pontifices constat quinque fuisse pios.*

Yet erre I doe in this, to their more shame,
 For none were good indeed, though five in
 name.

*Certaine verses fixed upon a Child laid in
 St. Thomas Hospitall.*

Conceive a fault, by me conceived,
 By my seduced Mother,
 Who vowes untill she be a wife,
 I nere shall know a brother:
 And for this Hospitall is rich,
 And hath a plenteous purse;
 And he is poore and cannot pay,
 Sh' hath put me heere to nurse,
 No further she imparts himselfe,
 Then that she is a sinner,
 Though not the last that so shall erre,

No more than first beginner :

Howe're, she here hath Pack'd me up,

The witnesse of her shame,

And left me unto you to feed,

To cloath, and give a name.

*Vpon the unequal division of the Earth, how
some have all, and some have none.*

Though the Earth's the Lords, and all that
is therein,

And nothing really mans owne but sinne ;

As in the Sea the tributer of Fountaines :

The Sheepe and Cattell on a thousand
Mountaines.

Though he that all these made, doth all these
feed,

And of no creatures ayd doth stand in need,

Yet doth he from his high exalted throne,

Survey the wayes men title these their owne ;

He sees the earth, the base of this faire frame

Intail'd to greatnesse, to their blood & name.

Mere to the rich in Acres of such store,

That what makes one too proud, makes ten
too poore.

Some of his walking earth he sees have gold

That rusts for use, too seldome being told,

And some againe so scanted in their need,

Their sinews cracke before their bellies feed.

Some choicest dainties Sea and Land afford

To surfet on, serv'd daily to their boord:
 And some againe are so penurious fed,
 They thinke they fare rich, if they purchase
 bread.

Anothers glory lyes upon his backe,
 And having plenty there appears no lacke:
 Velvets and Silkes, and Robes of endlesse
 waste.

Altering with humour to give fancy tast,
 When as some other, whose successe more
 bad,

Thus 60 yeares, like leatherne *Adam* clad,
 For skin, or fig leaves for to hide his skin,
 Whose heart being plaine, he cannot this
 way sinne.

Whose totall substance, all his hopes to boot
 Was never worth the trust of such a fate.

What should I say of this unequalle?

Would God thus have it? surely I thinke not:

Though some distinctions he would have to
 bee,

Yet not in such a terrible degree.

He would not have thee see thy brother lack
 Then slacke thy cost and cloath some naked
 backe.

He would not have thee see thy brother pine,
 But him sustain'd from that excesse of thine,
 If for thy selfe thy whole endeavours tend,

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That what thou hast thou wouldst thine heir
should spend,

Then know like that rich glutton, thou must
craue

A drop, and be denide ; because he gave
Not to the needv crums that did belong,
Droppes were denide for him to coole his
tongue.

This yeare there hath appear'd a streaming
Starre,

Within our native Hemisphere or clime,
But whether it brings us newes of peace or
Warre,

Of plague or famine, who is't can divine?
Though some interpret it to change of state,
Hostile invasion, or some great mans end ;
Rumours of Warres here landed to us late,
Or like particulars that they intend :

But since the Character hath such a letter,
That none can understand but he that writ,
Let's feare the worst, our sinnes, and make
us better,

And to no other ends interpret it :
For in the same there's matter under-hild,
Which shall not to our knowledge be made
plaine,

Till the portent and purpose be fulfill'd ;
For never came such messengers in vaine.

Howe're with meeknesse let us kisse the rod,
Hoping the best, yet leaving all to God.

Epit. 4. St. Tho. Becker.

*Pro Christi sponsa, Christi sub tēpore, Christi
In Templo, Christi verus amator obis.*

Englisht :

For Christ his spouse, his cause, and at
Christs-tide,
Within Christs Temple, Christs true lover
dy'd.

*Epitaph 5. Written by a religious
Gentleman before his death.*

Earth take my earth, Satan my sin I leave,
The world my substance, Heaven my soule
receive.

Epit. 6. Upon Jonas in the Whales belly.
Buried I am, and yet I am not dead,
Though neither earth inclose, nor stone me
keepe.

I speake, I thinke, with living Ayres am fed.
In living Tombe, and in unfathom'd deepe:
What wight besides my selfe for shame, or
grace,

E're liv'd in death, in such a Tomb or place

*Epit. 7. In yerolaminus, a forgotten City,
sometimes neere Saint Albans.*

Stay thy foot that passest by,
Here is wonder to discry,

Churches

Churches that inter'd the dead,
 Here themselves are sepulchred;
 Houses where men slept and wak'd,
 Here in ashes under-rak'd:
 In a word, then to allude,
 Here is Corne where once Troy stood;
 Or more fully homet o have.
 Here's a City in a grave.
 Reader wonder thinke it then,
 Cities should thus dye like men,
 And yet wonder thinke it none,
 Many Cities thus are gone.

Epit. 8. *Vpon a Chamber-maid.*

Underneath this stone is laid,
 A Ladies sometimes Chamber-maid,
 Who was young, and plumpe, and pretty,
 And yet a maid, alas, twas pittie.

Epit. 9. *Vpon a love-sicke yonth.*

Here lyeth hee, he lyeth here,
 That bounst, and pittie cry'd,
 The dore not op't, fell sicke alas.
 Alas fell sicke, and dy'd.

Epit. 10. *On a rich covetous Lawyer.*

Within this everlasting Tombe,
 Whose house containes her dead till doome,
 Is one posselt here to abide,
 That yet had liv'd, and had not dyed,
 If death like him would have agreed

At any rate to have been fed :
 Or if he could at point of death,
 That sold his wind, have bought but breath,
 This crosse to him could ne're so fall,
 I have wed the Church, that woo'd the
 Hall.

Epic. 11. *Vpon a Citizen.*

From wares and cares, and feined breath,
 Here I at last am free'd by death :
 If that my dealings were not just,
 The more I feare, the lesse I trust :
 What though a hundred Blue-coats sing,
 My friends did mourne, the Bells did ring,
 The earth receiv'd me with applause ?
 All doth not better mend my cause.
 Fed I the hungry, cloath'd the poore,
 Made I these friends to goe before ?
 No, I left wealth behind unspent,
 Coynes unreceiv'd that J had lent :
 And suites unended wag'd by cost :
 And all I left behind is lost :
 Good deeds I did, and gifts I gave,
 Those went before me, those I have.

Epic.

Epitaph 12.

A memento for Mortality.

Taken from the view of the Sepulchres of
 so many Kings and Nobles as lye
 interred in the Abbey of
Westminster.

Mortality behold and feare,
 What a change of flesh is heere ?
 Thinke how many Royall Bones
 Sleepe within this heape of stones.
 Hence remov'd from beds of ease,
 Dainty faire, and what might p'ease,
 Fretted rooves and costly shewes,
 To a rooffe that flats the nose.
 Which precl ines all flesh is grasse,
 How the worlds faire glories passe ;
 That there is no trust in health,
 In youth, in age, in greatnesse, wealth ;
 For if such could have repriev'd,
 Those had beene immortall liv'd,
 Know from this the world's a snare,
 How that greatnesse is but care,
 How all pleasures are but paine,
 And how short they doe remaine ;
 For here they lye had Realmes and Lands,
 That now want strength to stir their hands.
 Where from their pulpits seeld with dust,
 They preach, In Greatnesse is no trust.

H. 5

Heere

Here is an Acre sowne indeed,
 With the richest royall'st seed,
 That the earth did e're sucke in,
 Since the first man dyed for sinne,
 Here the bones of birth have cryed,
 Though Gods they were, as men they dyed.
 Here are sands (ignoble things)
 Dropt from the ruin'd sides of Kings,
 With whom the poore mans earth being
 showne,

The difference is not easily knowne.
 Here is a World of pompe and state,
 Forgotten, dead, disconsolate.
 Thinke then, this sythe that mowes downe
 Kings,

Exempts no meaner mortall things :
 The bid the wanton Lady tread
 Amid the mazes of the dead,
 And then these truely understood,
 More shall coole and quench the blood
 Then her many sports a day,
 And her wanton nightly play.
 Bid her plant till day of doome,
 To this favour she must come :
 Bid the Merchant gather wealth,
 The Vsurer exact by stealth ?
 The proud man beat it from his thought,
 Yet to this shape all must be brought.

A short Addition or Memento heretunto annexed upon the death of Queene

ANNE.

See here this plot for all her store,
With greedy throat still gapes for more :
Which with our griefe, and her successe,
Concludes not now in emptinesse ;
For newly now sh hath tomb'd in earth,
One great in good, as high in birth.
Vnto a hopefull Prince the Mother,
Wife to one King and Sister to another.
A King her Father, every way borne high :
Match great, lived great, in spheare of Ma-
jesty,

Yet notwithstanding this blood, high descent,
As rich in vertue and more eminent,
Respective liberall, with a plentious hand,
Where desert crav'd, or she might under-
stand.

A needfull good, or seasonable supply,
To such her streame of goodnesse ne're was
dry.

Nor could the labourer (Heaven being her
desire)

Who gave their verdict, sigh to want their
hire.

For where that wisdom thought it fit to pay,
It were her vertue not to keep't away :

Yet

Yet she with these & thousands more beside,
 From us was gon the moment that she dyed:
 Gone like the fatall day of us deplor'd,
 As soone to be call'd backe, as she restor'd;
 For though she be from us so lately fled,
 Shee's as far from life as *Adam* so long dead:
 Being gathered to that Sepulchre of Kings,
 That best can shew they are but mortal things
 Where sleepest the Scepter bearers and their
 sway,
 That now remember not they had their day,
 Where all our famous *Henries* doe remaine,
Edwards, & *Richards*, that did rule & raig;
 Whose glittering swords by conquest kept
 from rust,
 Their glory ended, here convert to dust.
 The mixture of whose bones that now doth
 ake,
 Methinkes should mutine, and the building
 shake,
 To sympathize the royalty they had
 How simply they'r regarded, meanelly clad:
 Where they shall sleepe untill that Trumpe
 be blowne,
 That rends up Sepulchers, and teareth stone-
 Severs the jointed buildings rais'd on hyc,
 Confusing all i'th twinkling of an eye.

A second addition or short memento of sorrow, taken from the occasion of the said Remembrance of the death of K. JAMES, and that fearefull Visitation that succeeded in that last and wonderfull Yeare, 1625.

TO adde more noble ashes to this store,
K. James is followed now, those gone
before,

Impartiall death that spareth no degree,
But fetters Kings in his captivity,
Hath seized him, a King even from his birth,
The ancientst, learnedst, peacefull King on
Earth;

To tell the greatest, no armor that they have,
Is prooffe to keep a Monarch from his grave,
Thus then I blazon life to be a streame,
Still gliding tow'rs the Sea; or like a dreame
That is forgotten ere it can be told:

Or like a glasse that doth no semblance hold:
Or like a post in speed upon the way,
Or like to any thing that hath no stay.

Afflicted London in the face I see
But lately since mans short mortality,
When as the healthfull & living drawing
breath,

Had

Had but a thread to cut twixt life and death,
Of which sad numbers of some that deceast,
Thousands are mourners, and I not the least:
When every house like *Egypt* might bee
scene,

None where the slaughtering Angell had not
beene :

The Pestilence then spreading in the streets,
Threatning Mortality to all it meets :
Gainst whom no humane strength of flesh
and blood,

Was able to withstand, but was withstood,
No Physicks helpe that's suckt from herb or
tree,

Or stones, or roots, or what more virtuall be,
The least preserve , or rescue that might
save,

But emptied households to fill up the Grave:
Let us then live, that we forget not why
We live, that have escap'd, that is, to dye:
And let us thinke those happy gone before,
That have past Shipwracke, and are now on
shore,

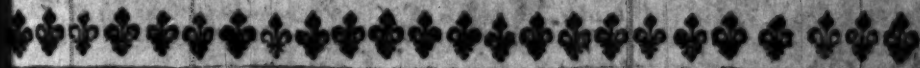
And here so live to dye, that when we end,
(As sure we once must part) Christ be our
friend.

And then however whatso re befall,
In loosing little we have gained all.

Epitaph

Epitaph 14. Upon the death of the eldest
Sonne of one Master Kitching.

Here lyes one in flowre of youth,
Once his friends joy, now his parents ruth:
If Kitching be his name, as I have found,
Then death now keepes his Kitching under
ground,
And hungry wormes, that late of flesh did eat
Devour their Kitching in the sted of meat.
This was his lot, and Reader this must bee,
Ere long thy ruine, and the end of mee,



Hereafter follow certaine Riddles, or
witty Propositions.

Riddle 1.

Sphinx, a certaine Monster of Thebes, pro-
posed a Riddle to all that passed by the
way, which whosoever could not resolve, he
carried to the top of a high Rocke, and from
thence threw them headlong downe, which
riddle was as followeth:

(nis,
*Quod pedibus binis animal meat, absq̃ rui-
Mox graditur ternis, post claudicat atque
quaternis.*

Englished more at large.

What creature is that in the world that first
goes

goes on foure feet, afterwards upon two feet
afterwards upon three feet; and last of all
upon foure feet againe.

This, after the fall of many, was resolved
by *Oedipus* to be a man, which first in his
child-hood, creepes upon his hands and
knees, as upon foure feet; afterwards in his
better strength, walkes upon two feet; then
in declining yeares walkes with a staffe, as
with three feet; and lastly in his second child-
hood or decreped age, creepeth upon all
foure againe.

Riddle.

*Sweet Lady such a boone I crave,
As being gone, againe you have:
Nay, if you surfet my request,
Your gift returns with interest:
'Tis not so wanton as may seem
A Venus blush, a Cupids bow;
Such as your beauties sympathize,
When Cupids quire in our eyes:
That blisse which answer my desire,
May parallell Diana's fire:
'Tis such as in a moment stay
Is given and is gone away:
Yet if you grant, you grant a blisse:
Sweet Lady tell me what it is?*

Resolu-

Resolution

A Kisse.

Riddle. 2.

By what strange marriage was it that this more strange kindred was produced, that two mothers should produce two sonnes, that should be the sonnes of their sonnes, brothers to their husbands, and uncles to each other, and yet both lawfully borne in wedlocke, and they their true mothers?

Resolution.

These two women had two sonnes that married crossly one the others mother, and had each of them a sonne thereby, which were thus allyed, as before mentioned.

Riddle. 3.

What part of man may that part be,
That is an implement of three,
And yet a thing of so much stead,
No woman would without it wed,
And by which thing, or had or lost,
Each marriage is made up or crost.

Resolution.

The heart of man a triangling figure, the beginning of love, and of every match likely to prosper.

Rid. 4. Homers fassall Riddle.

Certaine Fishermen upon the sea, having
beene

Basse, W.

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beene freeing themselves from vermine, mee-
ting *Homer* by the shore side, proposed this
Riddle unto him: What is that which having
taken wee have lost, and having not taken,
we have kept still, meaning indeed their ver-
mine: which hee dreaming of their fishing,
dyed for griefe, because hee could not re-
solve it.

Riddle. 5.

First my mother brought me forth, when
shortly after J the daughter, bring forth my
mother againe.

Resolution.

Of water is first made Ice, which afterwards
melts, and brings forth water againe, and so
the daughter brings forth the mother, as the
mother first the daughter.

Riddle. 6.

What one man was that, that slew at once
the fourth part of the world?

Resolution.

Cain that slew his brother, when there
were but foure persons in the world.

Riddle. 7.

Who were those that fought before they
were borne?

Resolution.

Jacob and *Esau* in their mothers wombe.

Rid-

Riddles.

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Riddle 8.

What Sepulcher is that, and where doth it
stand,
That toucheth neither heaven, nor earth, nor
sea, nor land?

Resolution.

The Tombe of *Mahomet*, being a Chest
of Iron, drawne up by Load-stones, to the
top of *Mecha*, a Church belonging to the
Persians, whither the Turkes goe on Pil-
grimage, as Christians to *Ierusalem*, to the
Sepulcher of Christ.

Riddle 9.

There was a man bespake a thing.
Which when the owner home did bring,
He that made it did refuse it,
And he that bought it would not use it,
And he that hath it doth not know
Whether he hath it, I, or no

Resolution.

A Coffin brought by another for a dead
man.

Riddle 10.

Two sistres standing over a Tombe, thus
bewailed the dead therein interred: Alas,
here lyes our Mothers husband: our hus-
band, and the father of our Children, and our
father, how could that be?

Reso-

Basse, W.

Resolution.

It is meant of *Lots* Daughters, over the Tombe of their Father.

Riddle. 11.

That which thou lookest on with thy eyes (O Traveller) is a Sepulchre, yet without her carkasse, is a carkasse, yet without her Sepulchre, and how can that be?

Resolution.

The pillar of salt *Lots* wife was turned into: *Iosephus* testifies that he saw that pillar of salt, and went purposely there to behold it.

Riddle. 12.

Two Gentlemens Stewards were sent to the Towne to buy wine, and the one making more hast then the other, had bought all the wine, which was onely 8 Gallons: returning homewards, met the other, who was going thither, told him he had bought all that there was, neverthelesse hee would be content to let him have halfe; so he could measure it just in his measures which were a 3 gallons, and a 5 gallons, and how was that done?

Resolution.

In this manner; first, he filled his measure of three gallons, puts it into the measure of five gallons, fills the three againe, puts two into

Riddles.

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into the five, then puts the one into the eight, then puts the one into the five, and then fills the measure of three, and puts it into the five, having one single gallon before, which so made it foure, and so equally measured it forth.

Riddle, 13.

*In densis silvis venor bis quinque catellis.
Quod capio, perdo; quod non capio mihi serve.*

Englished.

In thickest woods I hunt with Beagles ten,
After the chase; which when I doe discry,
I dispossesse me of not usefull then,
And what I take not, onely that keepe I.

Resolution.

One scratching his head with both his hands.

Riddle, 14.

Learning hath fed me, yet I know no letter,
have liv'd among Bookes, yet am never
the better:

have eaten up the Muses, yet I knew not
a Verse,

What student this is, I pray you rehearse.

Resolution.

A Worme bred in a booke.

Riddle, 15.

What is that which produceth teares with-
out

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1554a

out sorrow, takes his journey to heaven, but
dyes by the way ; is begot by another, yet
that other is not begot without it?

Or thus :

What is that which if it be seene cannot be
taken, if it be taken, cannot be held, and when
it is thought to be something, by and by it
turnes into nothing.

Resolution.

Smoake.

Riddle 16.

When J lived, I fed the living, now I am
dead, I beare the living, and with swift speed
walke over the living.

Resolution.

A Ship made of an Oake, growing fed
Hogs with Acornes, now beares men, swims
over fishes.

Riddle 17.

Christopher bare Christ, Christ bare the
World, where then stood *Christophers* feet?

This must be answered by another *Oedipus*
or *Palamon*.

Riddle 18.

First J was small and round like a pearle,
Then long and slender, as brave as an Earle,
Since like a Hermite I lived in a Cell,
And now like a rogue in the wide world J all day
dwell.

Resolution

Riddles.

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Resolution.

First an Egge, than a VVorme called a
silke-worme, then inclosed in a huske, and
last of all a Butter-flye.

Riddle. 19.

There is a body without a heart,
That hath a tongue, and yet no head,
Buried it was, ere it was made:
And loud doth speake, and yet is dead.

Resolution.

A Bell, which when it is cast, is founded in
the ground.

Riddle. 20.

Farre in the VVest, I wot not where,
Are Trees men say, which Oysters beare,
That Oysters should be bred so high,
Me thinkes it soundeth like a lye.
That female plants, I know thats true,
In London streetes beare Oysters new.
And fish and flesh, and now and then,
They beare I tell you handsome men.

Resolution.

Every man or woman is a tree turned up-
ward, and upon such trees you know what
fruits are borne in London.

Riddle. 21.

All day, like one that's in disgrace,
He resteth in some secret place,

And

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And seldome peepeth forth his head,
 Untill day light be fully fled;
 When in the maids or Good-wives hand,
 The Gallant first hath grace to stand:
 Whence to a hole they him apply,
 Where he will both live and dye.

Resolution.

A Candle.

Riddle. 22.

One evening as cold as cold might be,
 With frost and haile, and pinching weather,
 Companions about three times three,
 Lay close all in a pound together.
 Yet one after other they took a heat,
 And dyed that night all in a sweat.

Resolution.

A pound of Candles.

Riddle. 23.

A man and no man, seeing and not seeing,
 in the light and not in the light, with a
 stone and no stone, stroke a bird and no
 Bird, sitting and not sitting, upon a tree and
 no tree.

Resolution.

Androgius the Eunuch being purblind,
 in the twilight strooke a Bat with a pumice
 stone, sitting upon a mustard tree.

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*Hereafter followeth certaine seasonings, or
Iests, to laugh out the end of a short
Discourse.*

Iest 1.

VPON a time at a Banquet certaine
friends meeting to be merry, to further
their purpose, one began to broach this pro-
position: What part of the body is the most
worthiest? To which one replyed, the
eyes: another, the heart: a third, the braine,
some one thing, some another, *Antonius* be-
ing bid to speake, said, the Mouth, because
it is kist in salutation, he held to be the wor-
thiest: another held, that to be the noblest
part wee sit with, because by that the ho-
nesty and welfare of the whole body is pre-
served; and againe for a second reason, be-
cause that ever was accounted the most no-
ble and worthy part or person which first
fits downe, and that is the hindermost part:
to which probability all seemed to consent,
and this last resolution for that time carried
it, untill a second time meeting with *Anto-
nius* upon a like occasion, *Antonius* remem-
bring the applause upon his argument held
he had received, gratifies this opponent at
his first sight with a cracke from his neather-
most

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most parts, who thereupon seemed to be very angry. *Antonius* answered him, he had no reason for it, since he saluted him according to his owne argument, with the most worthy part, and that which he had preferred before the mouth: and so with laughter on all sides the controversie ended. And therefore though *Claudius Caesar* made a law, that escape should be no lesse of reputation, yet here it was taken the contrary, and held,

Non est urbanus cui retro sibilat anus.

left 2.

There was a Gentleman upon a time, that from no great reason that he had, tooke occasion to commend the cleernesse of his Beere, as another upon a time to *Sir Thomas Moore* the well-relish of his hop: To the first it was answered, that if it had beene a little more cleare, one should hardly have known it from water: To the other, if it hopped a little further it had hopped into the Thames.

left 3.

A certaine King had a foole, that kept a note-booke of all the follies (at least wise those which he thought follies) committed in or about the Court: Vpon a time an *Ethiopian* Horse-rider that professed great skill in Horse-

Horse-flesh, chanced to arrive there, whose qualities being made known to the King, the King imployed him with three thousand pounds to buy horses in *Barbary*: which the Foole understanding, put down in his note-booke: which when the King heard of, he seemed offended, and would know of his Lack-wit why he had noted that? because (quoth he) I thinke he will come no more to you. But what (quoth the King) if he come againe? Then (quoth he) I will put you out, and put him in.

1cst 4.

Marcus Tullius Cicero, seeing his brother *Quintus Cicero's* Picture very largely drawn to the middle, he being a man of very little stature, told the Painter, his halfe brother was bigger than his whole.

To which purpose *Lentulus* said, when hee saw his little Nephew weare a great Sword, Who hath tyed my kinsman to his Weapon?

A Foxe sitting in *Finsbury* fields, was looking to *Pauls* Steeple; a maid comming by with two hens in her hand, asked the Foxe what he thought on? quoth he, I thinke *Pauls* weather-cock hath more wit than all the men that are dead, for all that are dead,

dyed for want of wind, and he hath placed his beake so high, that he is ever sure of wind enough; and so he would have had her Hens to this Cock, to have made the wisest brood in Christendome.

A certaine gybing companion walking London streets, saw a Gentlewoman crosse the way, whose Gown proclaimed Antiquity by its many tassels: he willing to try his wit upon the rudeness of her garment, went with much reverence unto her, and taking up the forepart of her gowne, kist it; being demanded the reason, answered. Tis a honor Lady that I bestow upon Antiquity: Alas, Sir quoth she, if it be so, I pray kisse my taile for that is ten yeares older then my gowne.

A Fryer upon a time being disposed to tell mysteries, opened to the people, that the Soule of man was so little, that eleven thousand might dance upon the naile of his thumbe: one marvelling much at that, quoth he, I pray you Matter Fryer, where shall the Piper stand?

A certaine Philosopher knocking at a great mans doore, the Porter espying him but in meane attire, the doore would not be opened, which he perceiving immediately goes

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goes backe, and changing himselfe into rich robes, repaires to the doore againe, and knockes, and was forthwith let in; who entering, ever as he went along he kissed his garments, and made obeysance unto them: the reason being demanded by the Master thereof, he was thus answered, *Honorantem honora*, I honour those that honour me; for where poore vertue could not enter, rich robes made way.

Iest, 6.

A certaine Player being sicke and lying upon his Death-bed, the Priest came unto him and exhorted him to make his Will, which he said he would most willingly doe: For (quoth he) I have nothing but two Geldings to dispose of, and I give them to the Knights and Barons of the Land.

And when the Priest asked him why he rather gave them not to the poore? Hee answered, I doe as fortune doth, and she hath given all to the rich, and nothing to the poore, and therefore I will follow her in doing the like.

Iest, 7.

A certaine rusticall Clowne came to an Arch deacon, and told him he had married a Woman which was poore, but heretofore

had beene rich; asking his advice if he might not put her away and marry a richer, who answered he might not: Why Sir (quoth he) you have got a divorce from your poore Benefice, and taken a richer.

left, 8.

A poore old Woman being sicke and weake, bequeathed after her death unto the Priest her Henne, because she had nothing more. Now the Priest came and tooke her away, she yet living: quoth the Woman, now I perceiue that our Priest is worse than the Diuell, for I have oftentimes bid the Diuell take her, and the Foxe take her, and yet they spared her me; but once the Priest, and she is gone.

left, 9.

A great Lady meeting a simple Gentleman, demanded of him when his Wife should be brought to bed? quoth he, even when it shall please your Ladiship.

left, 10

A certaine boysterous Rusticke, yet prompt and conceited, travelling on the way with a long Pike-staffe on his necke, was suddenly and furiously assaulted by a great Mastiffe, which came upon him with open mouth and violence, as if he would at

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once devoure him; who presently to withstand the danger, by rescue of himselfe, runs the pike and sharpe end thereof into his throat, whereupon he presently dyed, which the owner thereof seeing, comes earnestly to him, and betweene threatening and chiding, asked him why he strooke him not rather with the blunt end of the staffe? Why Sir, quoth he, because your Dog run not at me with his taile.

1st, 11.

A Witch condemned to be burned, and at the stake, espyed her Sonne, to whom she called very earnestly for drinke, which he denyed to give, she the more earnestly craved, telling him she was exceeding dry. Oh quoth he no matter Mother, you will burne the better.

1st. 12.

A certaine vaine-glorious Souldier bragged in all places that he came of nine Kings that he had of his kindred, and going about to name them, could name but sixe: a Player standing by, told him he knew the rest; the three Kings of Colles.

1st, 13.

A certaine Astronomer had divined of King Henry the seventh of England, that he should

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should dye in such a yeare; the King hearing of it, sent for him, and questioned if he were an Astronomer? who told him that he did professe that Art: The King asked him if he could fore-tell where he should be in the Easter holy-dayes? he answered, he could not: then quoth the King, Thou shalt see me divine more certainly, for J tell thee thou shalt be in prison, whither he sent him during that time, and shortly after released him, bidding him withal release his error; for his destiny hung on no starre within the Element of his reach or capacity?

Iest. 14.

One asked a prostitute Lady of Florence how her children so likely resembled her Husband, she so usually commercing with others? answered, J suffer no other to board my ship before her carriage be full.

Iest. 15.

One asked a Painter, why, seeing hee could draw such excellent proportions he begot such deformed children? who answered, *In tenebris quidem fingo, sed in die pingo;* I make the one in the light, and the other in the night.

Iest. 16.

Acertaine conceited traveller being at a

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Banquet there chanced a flye to fall into his cup, which he being to drinke tooke out himselfe, and afterwards put it in againe for his fellow: being demanded his reason, answered, that for his owne part he affected them not, but it might be some other did.

There is extant to this Jest an Epigram of Sir *Tho. Moors*, which I have here inserted. Out of his Glasse one tooke a flye,
In earnest or in jest
I cannot tell, but having drunke
Return'd it to the rest:
And for he would offencelesse seeme,
He shewed his reason too,
Although I love them not my selfe.
It may be some here doe.

Jest 17.

One asked a merry blind man, in what place he lost his eyes? who answered. From either side his nose. So likewise *Diogenes* being at dinner with a bald man, thus said, Honest friend, I will not speake to thy contumely; but commend the haire that flew from so bad a head. But this was from *Diogenes* (saith the Traveller) otherwise these sharpe taunts are in no wise to bee used at
I. 5 Table,

Table, for it is observable, that at meales these few precepts principally among some other, are to bee regarded and kept. 1. To picke no quarrels. 2. To tell no long tales. 3. To tell no sad newes. 4. To talke of no State-matters. 5. To lay no Wagers. 6. To make no Comparisons. 7. To take no Tobacco. 8. To propound no difficult questions, &c. As when upon a time a Lawyer and a Divine met at dinner, the Lawyer proposed this question; when *Lazarus* had beene foure dayes in the Grave, where was his soule in the meane time? To that the Divine to quit his question, asked him another: Who was to have his Lands if he came againe to claime them? But of this we conclude, a merry affable, and pleasant countenance, with conceited and witty jests, seasoned with light and well relisht Discourse, is fit Table-talk, and carriage to be used at such times.

Jest. 8.

It is reported of one *James de Cestellon*, a Bononian, a man of eminent knowledge and learning, but exceeding little of stature, being sent an Ambassadour to Pope *Boniface* the eighth, insomuch, that delivering his Embassage, the Pope imagining that hee kneeled

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on his knees, made unto him long action with his hands, that he should rise up, untill one of his Cardinals gave him to understand that he was another *Zachens*.

Iest. 19.

A certaine Fellow condemned, and at the place of Execution began to dispute with the Judge, by what conscience he could hang him a poore thiefe, and no malefactor, who asked him by what conscience he could take from another that was not his ? And thus the controversie began and continued, till at last the Hangman turnes him off, and so ends the strife.

Iest. 20.

A fellow poore and improvident, compelled on a time to take up his lodging on the ground, which may bee termed a field-bed, where tumbling and tossing all night-long on his hard couch, he could not sleepe; in the morning rising up, he cast downe his eye on the place where hee lay, and espyed a feather : O queth he, now I see the cause of my trouble, that all this night I could not rest : I wonder, if one feather can trouble me so much, how they doe that lye upon thousands.

Iest. 21.

Iest. 21.

A Bishop on a time examining one that sought to be admitted into the Ministry, asked him how many Sacraments there were? to which question he after a long pause answered there were 9. Nine, quoth he, how prove you that? Why quoth he, there are 7 beyond Sea, and two in *England*: at which the B. laughing at his ignorance, yet grieved for his folly, sent him away as worthily frustrate of his expectation.

Iest. 22.

One came to an Alderman to sollicite him in the behalfe of a friend of his, to lend him 100 pound upon a Statute, who had beene round about the world with Captain *Drake* in a Ship; A hundred pound, quoth hee? I will not lend 100 pence, for he that could endure to be pend up 3 yeares in one ship, in hunger, thirst, and misery, will not care to lye in *Ludgate* all his life.

Iest. 23.

One asked a merry conceited fellow, which was the best husband for a yong Popish wench to marry? quoth he, let her marry

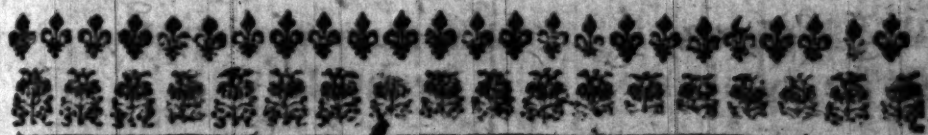
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ry an old man , and so she will be sure to
keepe fasting nights enow : being asked by
another, what Trade he thought best? quoth
he, A Cut-purse, for he hath no sooner done
his worke , but he hath his money in his
hand : But quoth a third, A Shoo-maker is a
Trade of good authority, for he can set any
one in his stockes, and at his pleasure can ease
him at last.



Poesies for Rings.

The Apologie.

Good Sir, a Posie for my wit can savour
No Motto worthy of my mistris favour,
This that dislikes me; such a word may move
Her Critticke thought to bid adue to love.
If these, those, them within a ring I bring her
It will disparage so divine a finger :
Such is the warrant, that admits a Passe
To this discourse, forbids a Criticke Asse
Disgorge his censure ; bids an equall eye,
Impose a posie to my Poesie.

In

Incomely Hue,
None liketo you.

When *Cupid* failes,
Thy eye prevails.

In thee the Graces
Have choylest places,

In thee each part,
Doth catch a heart.

Who ſo aſpires,
To ſee, admires.

Each heart ſhewes duty,
Stand at thy beauty.

My joy will dye,
If you deny.

Thy Graces move,
My ſoule to loue.

A loyall brest,
More flames oppreſt.

Love takes no loſſe,
Though friends are croſſe.

Tis love alone
Turnes two to one.

That friend is true,
Whoſe Treasur's you.

My fancy is
Endleſſe as this.

(love,
Though friends croſſe
Wee'll meet above,

My heart, ay mee,
Is fled to thee.

Some comfort give,
By thee I live.

Each day I dye,
If you deny.

True love appears,
In miſt of teares.

In body two,
In heart but you.

I'me what thou art,
The other part.

I ſeek to bee,
Not thine, but thee.

A CON.



A CONCLVSION TO THIS

Booke, in way of answer to him

that demanded what was the perfect use of Bookes.

A. To encrease Knowledge, confirme Judgement, compare the times past with the present, and draw use out of both for the future; to bring forth the dead, speaking and conferring their knowledge to the living, according as the Poet to this purpose wittily writeth:

*O blessed Letters that combine in one
All ages past, and make one live withall;
By you we doe conferre with who are gone.
And the dead living unto counsell call, &c.*

Bookes, the most sweet, commendable and delectable household-stuffe in the world, the most free and trusty reproovers; for, *Nullis amicus magis liber quā liber*. Those dead yet living companions, those regular obsequies, that speake not but when they are desired, and

and no longer, then they are contentive. From their Treasury, what continuall Phisick hath the word received to purge out the dunesse of natural capacity, and the very image of death, as the Poet stiles it.

Nam sine doctrina vita est quasi mortis imago.

Yet from this sweet and excellent society what a part of the world are exempted and live in darkenesse? Therefore thou which enjoyest the use thereof, and art conversant in their Counsels, be more in goodnesse as thou art in knowledge, and then this conclusion shall wel besit thee, thy house, and thy household-stuffe.

Conclusion.

*Tum foelix domus est, & tum numerosa stipellax,
Cum pius est Dominus, & bene parta domus.*

Englised.

Happy the house, the goods whereof excell,
When th' owner's godly, and those gotten well.

F I N I S.

THE
COUNTRY-MANS
COUNCELLOR.

OR,

A necessary addition to this yeerely
Oracle, or Prognostication.

*Calculated by Art, as a Tutor for
their helpe, that otherwise buy more
than they understand.*

Beginning with this yeere of
our Lord God, 1640. And so conti-
nuing forward, as the benefit and use
shall encourage.

With many other necessarie Rules
and Observations, of much profit and
use being knowne.

By E. P. Philomathem.

LONDON:

Printed for *Nicholas Vavasour*, and are
to be sold at his Shop in the Temple
neere the Church. 1640.

1554a

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TO

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TO THE BVYERS

yearly of Almanacks and
Prognostications.

Præfatio five Admonitia pia & utilis.

THeu whose short spanne of life, as plain
appeares,
Hangs but upon the waist of some few years:
Which that Arithmetician best of men
Cast but in his account threescore and ten,
How soon they will determine, dig thy grave,
Then maist observe, thou seest what wings
they have.
How with no sound they wheele their time a-
bout,
Eating with silence Lives and Leases out.
As here's a date but yesterday revu'd,
Nor more it seems yet doth a yeare conclude,
In which the Diary of little cost
Is now run out, and that small value lost:
Wherewith was purchas'd; if thou not extend
Thy thoughts to make it thus farre-forth thy
friend.

That

That every yeare thy Almanack thou buyest
Th'art one yeare nearer to the yeare thou
dyeſt :

And from that meditation ſo prepares
Thy life, that death ne'r ſeize thee unawares.
One yeare thus to another yeelding roome
Have filld up many a Sepulcher and Tombe,
Fretted out Braſſe with age, marble with ruſt
Converted generations into duſt.

From which collect, though ne're ſo yong thou
bee,

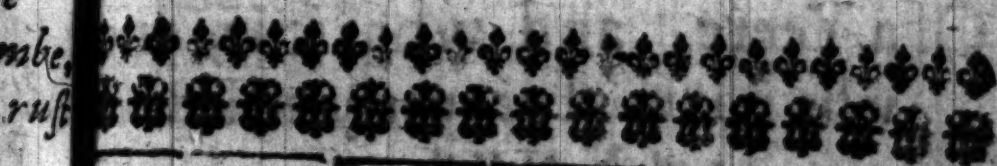
This may be doomsdaies final year with thee;
And fro that motive ſuch a method borrow,
As thou ſhouldeſt live an age, or die to morrow.

THere are three good things that attend
on the habit of early riſing :

It furniſh- $\left\{ \begin{array}{l} \text{Animi} \\ \text{Corporis} \\ \text{Fortuna} \end{array} \right\}$ that is, $\left\{ \begin{array}{l} \text{Holy} \\ \text{Healthy} \\ \text{wealchy} \end{array} \right\}$
eth us with $\left\{ \begin{array}{l} \text{bonis} \\ \text{Fortuna} \end{array} \right\}$ it makes $\left\{ \begin{array}{l} \text{us} \\ \text{wealchy} \end{array} \right\}$

When the Country-man is riſen, let him
firſt thanke God for the deliverance paſt, &
pray for a future bleſſing; then let him view
and reviſit his grounds; if he ſees any thing
amiſſe, let him write it downe in a paire of
Tallies that he ſhall alwayes carry about;
and whē he comes home to dinner or ſupper
let

Let him tell his chiefe servant, that immedi-
ately it may be amended: This action as it is
healthy to his body, will by experience be
found wealthy to his purse.



A brieft Chronology of the times
wherein these famous men lived,
and dyed,

	Anno mundi.
Aristotle	3641
Homer	3003
M. T. Cicero	3909
Virgil	3999
	Anno Domini
St. Augustine.	401
St. Anselme, Bishop of Cant.	1081
Scippa the Magician.	1551
St. Bernard	1131
St. Chrysostome	401
Erasmus	1529
Martin Luther	1521
Johann Sebastian Bach	1531
	Yeares.
Since London and Paris were paved	429
Since the building of London Bridge	448

OF



Of a Yeere, and what it is, and
why it is most properly called
ANNVS.

THE word *Annus*, which most properly signifieth Circle, or Compasse, is here teamed for a yeere, which is properly that space of time, that the Sunne runs through the whole Signes and Zodiacke, and the reason thereof is, for that as little Circles are called *Annuli*, Rings, so the greater Circles of time are called *Anni*, Yeeres, or circuirs, because they ever run round, and with continuall compasse environ all things within the verge of Age.

Q. What are the parts of a Teere?

A.

It containes { Moneth Solar.
Lunar. 13 Weekes 52
Dayes. 365
So many as there are veines
in the body of man.
{ Houres. 8766

The

The yeare Astronomicall, or Julian yeare added thereto fixe Houres, and fixe Minutes, which every fourth yeare increase to a day; which maketh the Leape-yeare, or *Bissextile*, compounded of *bis* and *sextus*, because the sixt day next before the Calends of *March* is twice repeated, or reckoned, which indeed is the 25 of *February*, Saint *Matthias* day: so adding to the Moneth of *February* one day, from whence proceedeth the difference betweene us, and other forraigne accounts.

Q. Why is it called the Julian yeare?

A. Because *Iulius Caesar*, the first Roman Emperor, caused the yeare according to the course of the Sunne, to be reduced to the number of dayes and houres before expressed: And whereas *March* was the first Moneth of the yeare with the Hebrewes and Romans, as now with us: and *Iuly* was the fifth Moneth, called by the Romans *Quintilis*, the fift moneth, *March* being the first: which *Iulius Caesar*, borne in that moneth altered, and called it *Iulius*, or *Iuly*: as *Augustus Caesar* (in whose reigne Christ was borne) the Moneth *Sextilis*, or sixth Moneth after his owne name *Augustus*, now *August* with us; and so reckoning from *March* the

first

first moneth, *September*, according to his signification, will be the seventh Moneth, *October*, the eighth Moneth, *November* the ninth, *December* the tenth Moneth, which if you reckon from *January*, they crosse their names.

Q. The holy Scriptures make mention of sundry things done at certaine houres of the day, not like unto the hours of our account; as in *St. Iohns Gospell*, the Rulers sonne healed of his sicknesse, it is said, at the seventh houre the *Ague* left him: and the labourers that came into the Vineyard, came at the eleventh houre; and Christ in his passion, it is recorded by the Evangelists, that at the sixth houre was darkenesse over the whole Earth, and about the ninth houre hee cryed with a loud voyce, and so gave up the Ghost. Now I would know by our accounts, what houres of the day these were, as of the rest?

A. The Jewes did divide their Artificiall day into foure quarters, allowing to every quarter three houres accounting the first houre of the first quarter, at the rising of the Sunne, and the third houre of the said quarter, they called the third houre; and the third houre of the second quarter, they called the sixth houre, which was mid-day; the third

third houre of the third quarter, the 9. houres and the second houre of the fourth quarter, the eleventh houre : and they called the twelfth and last houre of the day, Eventide. So the Rulers sonne being healed at the seaventh houre ; it was with us at one of the clocke in the after-noone: and the sixt houre when darkenesse was upon the earth, at mid-day with us : the ninth houre when Christ yeelded up the Ghost, three a clocke in the afternoone ; the Labourers that came at the 11. houre, came at five of the clock in the afternoone, or an houre before Sun-set.

Q. How divided they their night ?

A. They divided their Artificiall night likewise into foure quarters, called by them the foure watches of the night: for the first three houres was the first watch, during which time all the Souldiers both young and old of any fortified Towne or Garrison, were wont to watch : the second three houres, called the second watch, was about mid-night, at which time the young souldiers onely watched: and the third quarter of the night containing also three houres, was called the third watch, in that season the Souldiers of middle age did watch : and the last three houres, called the fourth watch, was about the breake of day.

in which the old souldiers onely watched.

The day is accounted with us for payments of money betweene Sunne and Sun ; but for inditements of murther, the day is accounted from midnight to midnight ; and so are fasting dayes. *Vt supra.*

Q. How in the more pure and ancient times, from the examples of the Apostles, were the dayes of the weeke named, since corrupted by the Heathens ; and called after the names of seven Planets, or their Gods ?

A. One or the first from the Sabbath, two or the second from the Sabbath, three or the third from the Sabbath, and so of the rest.

Our yearely Almanacks make mention (which many read, but few understand) of the *Golden number, Epact, circle of the Sun, Roman Indiction*, and such like ; of which I desire to know some reason or use.

And first of the Golden number, what it is, when it beginneth, and why it is so called.

THE Golden number is a number of 19. proceeding from one to nineteene, and so begins againe at one : and so is called because it was sent in Golden Letters from *Alexandria in Egypt, to Rome* : and it is the number of nineteene ; because in nineteene yeares the Moone doth make all her sundry motions

motions and changes, and returneth again to the place where she first began. To find out the aforesaid Number, add one to the yeare of our Lord, whereof you enquire, and divide the same by nineteene, and the remainder shall be the Golden number. This Golden number was devised to find out the Feast of Easter.

What is the Epact.

THE Epact is a number not exceeding 30, because the Moon betweene change and change never passeth 30 dayes.

The Epact is thus found out: multiply the Golden Number of the yeare by 11, the Product whereof, if it be under 30. is the Epact, but if it be above 30, then divide the Product by 30. and the remainder shall be the Epact.

The knowledge of the Epact serveth, to find out the age of the Moone.

The Golden Number, and Dominical Letter, change the first of *January*, and the Epact the first of *March*, *Easter* day never falleth lower then the 22. of *March*, never higher then the 25 of *Aprill*.

Shrove-sunday hath his range betweene the first of *February*, and the 7 of *March*: *Whitsunday*, betweene the 10 of *May*, and

the 13 of *June* : And for a rule for Shrove-tide, That *Tuesday* after the second change of the Moone after New-yeares-day, is alwayes Shrove-Tuesday.

What is the Equinoctiall, and wherefore is it so called.

THE Equinoctiall is a great Circle, which being in every part equally distant from the two poles of the World; divideth the Spheare in the very middest thereof into equall parts, and therefore it is called of some the *Zone*; or girdle of the world.

It is called the Equinoctiall, because when the Sunne toucheth this Circle, which is but twice in the yeare, it maketh the day and the night of an equall length throughout the world: which Equinoctiall happeneth in the Spring and Autumne, about the 11 of *March*, and the 13 of *September*.

Q. What are those 12 Signes or Images placed before our Calenders, about the Anatomy of mans body?

A. Those 12 Signes or Images are 12 Stars every one of them containing many Starres, whose influences are very powerfull over humane bodies.

Q. What makes the full Moone, and whence proceeds the Eclipse?

A. Her

A. Her opposition against the Sunne makes her full, but her Eclipse or darkning is caused when the Sunne is opposite unto her diametrially, and the earth in the midst betweene them both, which being thicke and not transparent, casting his shadow to that point which is opposite to the place of the Sunne, will not suffer the Moone to receive any light from the Sunne; without whose supply she is alwayes a darke body, for from it she boroweth her light.

Of what substance be the Starres.

THe Stars be of the same substance that the heavens be wherein they are placed, differing onely from them in thicknesse, which dimension makes them more apt to receive and retain the light of the Sun, which thereby become visible to sight; for the Heavens themselves being pure, thin, & transparent, and without colour, are not visible as the Stars which shine as well in the day as in the night, although not perceived by reason of the Suns greater light.

Q. What motion have the Stars?

A. The selfe-same motion that the heavens have wherein they are placed, which is as some, by the *Primum Mobile*, or first mover turned by God himselfe, as every one of

the rest, by his proper intelligence ; and whereas the 7 planets or wandring Stars doe change their places: now here, now there, that is not by their owne proper motion, but by the motion of the Heaven, wherein they are plac'd ; for a Starre, being of a round sharpe, hath no members to walke from one place to another, but onely by the motion of the Heaven wherein they are fixed.

Q What comparison is there in their greatnesse betweene some Stars and the Earth ?

A. Though the farre distance of them from the Earth, makes their rayes approach our eye in a sharpe pointed Angle, whereby they seeme to our sight and judgement no broader then one hand bredth: Yet is every fixed Starre farre greater in compasse then the whole earth. Every wandring Starre likewise bigger than the same, *Venus* and *Mercury* excepted, and likewise *Luna*, which is but the 39 part of the Earth.

Sol is bigger then the Earth 166

Saturne 95

Jupiter 91

Mars 2

Venus lesser then the Earth 32

Mercury least of all, and is contained of the earth, 3144

} Times.

The

*The nature of these 7 Planets or
wandring Stars.*

Saturne is cold and dry. *Iupiter* hot and moist. *Mars* extreame hot and dry. *Sol* hot and somewhat dry. *Venus* temperately cold and moist. *Mercury* of a changeable nature. *Luna* cold and moist. And so likewise of the numberlesse rest of those smaller, many have their portents and significations, especially of those 1022 Starres that are more precisely noted and knowne.

*Of the seven Ages of mans life, with the
predominancy of these 7 Planets or wan-
dring Starres in every one of them.*

The Astrologians have divided mans life according to the division of the world, into 7 Ages; over every which Age, one of these Planets or Starres have their Regiments assigned.

1. The first age is called Infancy, which beginneth with the first child-hood, and hath his continuance for the space of seven yeares, over which *Luna* or the Moone reigneth, as may well appeare by their moysture agreeing with the influence of that Planer, Queene over Seas, and Floods, & Children.

2 The second age in Child-hood, which goes onward 7 yeares more, and continueth till the 14 yeare of their life, over which *Mercury* is assigned Patron, for then participating of their Regions influence, Children are inconstant : yet of some comprehending capacity, somewhat inclinable to learne.

3 The third Age proceedeth forward 8. yeares, and is termed *Iuventus*, Youth, or Stripling age, it wanders betweene 19 and 22, over which season *Venus* is predominant ; for then they are Amorous, lustfull, loathfull of childish follies and inclinable to more dangerous vices.

4 The fourth Age beginneth at 22, and endeth at 34, containing 12 yeares. In the which station the Epithite or Denomination, is a Young man : Over this age the Planet *Sol* is chiefe Regent, in which season, reason and discretion (like the beames thereof) begin to spread forth, to enlighten the understanding, and to exhale and suck up the thick myst of ignorance and folly, and then begins a man to know he is a man.

5 The fift Age is called *Virilis*, or mans Age, and that proceeds where the other ends, and continueth forward sixteene yeares, over which season *Mars* is chiefe governour :

Now

Now is the time a man begins to be Covetous, churlish, cholerick, &c.

6. The sixth Age runs forward 12 yeares more, and leaves him not till he hath numbered 62. This age is termed old age, though his toe touch but the heele thereof. Now over this *Jupiter* is predominant, and he enclineth to Justice, moderation, and Religion, and all other actions of goodnesse and piety.

7. The seventh and last Age, continueth forward 18 yeares, it leaves a man at 80, in the clawes of weakenesse and infirmity: For age it selfe, without sicknesse, which seldome lives at oddes therewith, is an infirmity: to this decrepit age few creepe to, by reason of the Planet *Saturne*, which is most melancholy and slow of all other, thereby his evill influence more inforcing a man to decline and droope, become froward, cold and melancholy, then otherwise he should.

Likewise these foure divisions of mans life are compared in their manner to the foure Seasons of the Yeere.

1. His Infancy to the Spring, hot and moyst.

2. His youth to the Summer, hot and dry.

3. His

4. His

3. His Man-hood to Autumne, cold and moyft.

4. *Senectus* or old age, to Winter, cold and dry.

Q. Why did men live longer before the Flood then since?

A. Before the Deluge, the Planets were glorious in their natures, and sent better influences into humane bodies. There were not so many Meteors, Comets, and Eclipses seene, from which innumerable defects and diseases doe proceed. The Earth was more fruitfull, wholesome, powerful in her Hearbs, Plants and vegetables their effects and vertue better knowne: which ever since the Flood, that wasted away her fatnesse, have lost much of their operation, and now since with age more infeebled in these weake and sickly seasons of our times, of which one thus writeth to our purpose;

*And now the Springs & Summers which we see
Like sonnes of women after fifty be.*

Lastly, they were more continent in their lives, more satisfied in their desires, by which since gluttony, and her new Cookery, have kild more than the Sword, Famine and Pestilence.

Their knowledge in all Arts was more enlarged,

larged, the influence of the Planets better knowne, and how they worke upon humane bodies, as the same Author to the same purpose wittily followeth it.

*Then if a slow pac'd starre had stolne away
From the observers marking he might stay
Two or three hundred yeares to see't again,
And so make up his observation plaine.*

Q. How may a man keepe himselfe from sicknesse?

A. By rectifying those sixe non-naturall things whence all diseases spring :

1. Dyet.
2. Retention and evacuation.
3. Ayre.
4. Exercise.
5. Sleeping and waking.
6. Perturbations of mind.

And in dyet he ought to observe.

The {
Substance.
Quantity.
Quality.
Customs.
Time.
Order.

Q. How is the world divided?

A. Into two essentiall parts of the Celestiall

stiall and Elementall part, of which the Celestiall part containeth the 11 Heavens or Spheres, which are thus numbred.

- The* {
- 1 Is the Sphere of the Moone.
 - 2 Of *Mercury*.
 - 3 Of *Venus*.
 - 4 Of the *Sunne*.
 - 5 Of *Mars*.
 - 6 Of *Iupiter*.
 - 7 Of *Saturne*.
 - 8 Is the Sphere of the fixed Stars.
 - 9 Is the Sphere of the second moveable.
 - 10 Of the *Primum Mobile*, or first mover.
 - 11 The *Empyreall* Heaven, where God & his Angels are said to dwel.

The Elementall part doth containe the foute Elements, viz.

- 1 The Element of fire next to the Moon, and so downeward.
- 2 The Element of the Aire.
- 3 The Element of the water.
- 4 And the lowest of all, the Earth.

Q. If there be so many severall heavens, how comes it to passe, that all these to the eye seeme but as one entire body?

A. The reason hereof, is, because they are

are all so cleere and transparent, that though they involve and cover one another, as the skin or scale of an Onion, yet being in their nature more bright, pure, and subtile than either Christall, or the most transparent Glasse; the sight doth pierce through them all as one, and viewes them all as one, although they are severall and of exceeding great thicknesse.

Q. Into how many Regions is the aire divided?

A. The Aire is divided into three Regions, by the naturall Phylosophers, both of ancient and moderne times: that is to say into the highest, lowest, & middle-most Region; in the highest Region turned about by the Element of fire, are bred all Lightnings, Fire-drakes, Comets, Blazing stars, and such like.

In the middle Region, all cold and watry impressions, as Frost, Snow, Ice, Haile, &c.

In the lowest Region somewhat more hot, by reason of the beames of the Sun, reflecting from the earth, are bred all clouds, dewes, raine, and such like.

A fourth observation thereof.

If the Sun shines on *St. Pauls* day, it betokeneth a happy and prosperous yeare.

If on *Candlemas*-day, a cold and hard succeeding winter, according to the verse.

When

When on the *Purification* Sun hath shin'd
The greatest part of Winter comes behind.

Likewise it is observed, that if the Sunne
shine on *Easter* day, it shines on *Whitsunday*
likewise.

*A brieve discourse of the Naturall causes
of sundry Meteors; as Snow, Haile, Rain,
Wind, things well knowne in their
effects, though darkly in
their causes.*

*Happy his state, above the fate of Kings?
That could but truly know the cause of
things.*

You must first understand that all watry
Meteors, as Raine, Snow, or such like, are
but a moyst vapour drawne up by the vertue
of the Sunne, and the rest of the Planets,
into the middle Region of the Aire: where
being first congealed, are afterwards dissol-
ved, and fall upon the earth, as Haile, or
Raine.

*Of the Rainebow, and the effects
thereof.*

If two Rainebowes appeare at one time,
they presage Raine to ensue: but if one
Rain-bow

Raine-bow presently after Raine, it betokeneth faire weather.

Damans in his *Phyickes* saith, the Rainbow is made by reason of the Sun beames beating upon a hollow cloud, their edge being so repelled and beaten backe against the Sunne, and thus ariseth variety of colours by the mixture of Clouds, ayre, and fiery light to other; but as he saith, it portendeth little alteration or change of weather.

Of the wind, what it is, what the motion and effect thereof, and from whence it proceedeth, though no man knoweth whence it cometh, nor whither it goeth, as testifieth the holy Writ.

First, when you have to understand, that *Aristotle* and the rest of his sect, doe define the Wind to an exhalation, hot and dry, ingendred in the bowels of the Earth, where breaking his Prison, and violently rushing thereout, is carryed side-long upon the face thereof.

Q. Why is not the motion thereof right upward and downward, as well as alwayes side-long?

A. Because that whilst by his heat he striveth to mount up, and carry his course through

through the three Regions of the Ayre, the middle Region by his extreame doth alwayes beat it backe; so that thereby, together with the confluence of other exhalations rising out of the earth his motion is forced to be rather round than right: and the reason why he bloweth more sharply one time then another, and in one place more than another, and sometimes not at all, is as fumes that arise out of new exhalations, and out of Floods, Fennes, and Marshes, may joyne with it to increase his force; the defect or dulnesse whereof may either allay or increase it: as also the Globe or rotundity of the earth, may be the cause of the blowing of it more in one place than in another: or Mountains, Hills or Woods, may hinder his force from blowing in all places equally; whereas upon the plaine and broad Sea, it bloweth with an equall force; and as for the stilnesse, or ceasing thereof, it cometh to passe divers wayes, either by frost closing or congealing up the pores of the Earth, whence it should issue, or by the heat of the Sunne, drying up fumes and vapours that should increase it, and whereof it is engendered.

*The nature of the Foure Principall Winds,
and their effects.*

1. **S***olsolanus*, or the East wind, is hot and dry, temperat, sweet, pure, subtile, and healthfull, and especially in the morning, when the Sun riseth, by whom he is made more pure and subtile, causing no infection to mans body, but expelling it.

2. **Zephyrus**, or the West-wind, is temperate, hot and moyst, and wholesome, especially in the evening; it dissolveth Frost, Ice, and Snow, and maketh flowers and grasse to spring, and some write that it produceth Thunder.

3. **Sepentio**, or the North-wind, is for the most part cold and dry, repelling moisture and raine? And though it cause cold and numnesse, so nipping the fruits of the Earth, and many times the forward buds of the Spring, yet it driveth away infections and noysome ayres, and so is a meanes to preserve health.

4. **Auster**, or **Notus**, the South-wind, is hot and moyst, breeding thicke clouds and sicknesse.

Naturall

Naturall causes of Earthquakes.

Plenty of Windes got into the bowels, holes, and crannies of the earth, and violently rushing out, and the earth suddenly closing up againe, causeth the shaking or Earthquake, which is generally a fore-runner to, Warre.

Of Thunder and Lightning.

Vhen an exhalation hot and dry mixt with moisture, is attracted into the middle Region, and there inclosed in the body of a cloud; now these two contraries thus included in one place together, fall at variance, and cannot bee reconciled, but breake the prison wherein they are pent: the violent out rushing whereof maketh a noyse, whereof wee call Thunder, and the fire Lightning, being both borne at one instant, although the Lightning bee the first perceived, in regard of the quicknesse of the eye before the eare.

Of the strange effects of Lightning.

That which is dry burneth not at all, that which is moyst burneth not likewise,

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but blasts, and altereth the colour; but that which is cleere, is of a strange operation, for it draweth vessels dry, without hurting the Caske; melteth the Silver, without hurting the bag; breaketh the Bones, and hurteth not the skinne; killeth the Child in the wombe, without hurt to the Mother.

It hurteth not the Lawrell tree, entreth not above a yard into the earth, such as are shadowed with the skins of Seales, Sea-calves, and the Eagle, are safe, as *Pliny* stories it.

The ancient *Egyptians*, which were the first and best Astronomers, have observed certaine yeares in a mans life to be very dangerous, and these they name Climactericall or Starry yeares. Now a Climactericall yeare is every seventh yeare of a mans life, the reason is, because then the course of the Planets returne to *Saturne*, who most commonly is an enemy to our good. And as the Moone, which is the neereft and next Planet unto us, and swiftest of course of all other, passeth almost every seventh day into the contrary Signe of the same quality from whence shee came forth, and so by that meanes bringeth in the Criticall dayes: of *Saturne* which is the Planet furthest from us and slowest of course (for he resteth in one
signe

signe so many yeares as the Moone doth
dayes) bringeth in likewise these Clyma-
tericall yeares, and causeth sundry mutations
to follow; hence it is, that in the seventh
yeare Children doe cast and renew their
teeth.

*Hereafter follow certaine Clyma-
tericall and dangerous yeares of a
mans life.*

THe 49 yeare composed of seven times se-
ven, dangerous 56 yeare to men especi-
ally borne in the night; 63 yeare to those
borne in the day-time, by reason of the dry-
nesse of *Mercury* and *Venus*.

Whereunto *Octavius* the Emperor seems
to consent, where to this effect he writeth
to his nephew, to rejoyce with him, having
passed over that deadly yeare and enemy to
old age, 63, in which number the 7 and 9, do
concurr, as *Hoffman* to that purpose more
largely in his Booke, *De diebus & annis cri-
ticis* reciteth.

The Criticall dayes of a mans life being collected throughout every Moneth, are observed by these following.

- 1. and 7. of January.
- 1. and 4. of February.
- 1. and 4. of March.
- 1. and 10. of April.
- 3. and 7. of May.
- 10. and 15. of June.
- 10. and 13. of July.
- 1. and 1. of August.
- 3. and 13. of September.
- 3. and 10. of October.
- 3. and 5. of November.
- 7. and 10. of December.

There are likewise in the yeare most especially to be observed three dangerous Mundayes to begin any businesse, fall sicke, or undertake any journey.

First Monday in *Aprill*, on which day *Cain* was borne, and his brother *Abel* slaine.

Second Monday in *August*, which day *Sodom* and *Gomorrhah* were destroyed.

31 Of *December*, which day *Judas* was borne that betrayed *Christ*.

Of

Basse, W.

Of the 4 humours in mans body, and how they
reigne in their courses, and first what
a humour is.

A Humour is a distillation of a moist and
running body, into which by the Lim-
becke of the Liver, the meates are converted
and diffused through the veines and allies of
the same, for the better nourishment thereof:
and are thus, according to Lemnius, described
in his Booke, *De quatuor Complexionibus*.

1. *Sanguine humour.*

The blood of Sanguine humour, is moyst
and ruddy, and hot; the principall seate or
cisterne thereof is the Liver, or Anwell-head,
that watreth the whole City or body of man,
out of which issue forth the vitall spirits, like
unto small and gentle winds that arise out
of Rivers and Fountaines.

2 *Phlegmaticke.*

The Phlegmaticke humour, is of colour
white and blackish, and like unto drops of
fat: this fat is chiefly in the kidneyes, which
separate to themselves the water from the
blood, dividing the blood into the veines,
and expelling the water into the urine.

3 *Choler*

3. Choler.

It is hot and fiery, and to the tast bitter,
like unto Herbegrace or Rue; and it serveth
not onely to cleanse the guts from filth, but
also to callifie the Liver, and to preserve the
blood from putrifaction.

4. Melancholly.

The Melancholy humour is blacke and
earthly, resembling the lees of blood, and
hath his seat in the Spleene, of which one
thus writeth:

*The Sanguine causeth cheerefulnesse,
The Melancholy despaire,
The Cholericke is churlish,
The Phlegmaticke is faire.*

Every one of these humours reigne fixe
houres; Blood is predominant from nine of
the clock at night; til 3 in the morning; Cho-
ler, from 3 of the clock in the morning till 9
of the same day; Melancholy, from 9 till 3 in
the afternoone; and the Phlegme from 3 in
the after-noon till 9 at night.

Also Blood hath his dominion in the
spring, Choler in the Summer, Melancholy
in Autumne, and Phlegme in Winter, as
Galenus thus further in his said booke testi-
feth. From all which diversity and severall
dispo.

dispositions, ariseth the diversity of fantasies and dreames.

Q. How are those instanced?

A. Thus, because according to the opinion of Authors, the complexion overlaid with humours, is the cause of dreames and all diversity therein : for the Cholericke overlaid with Choller, dreames of fury; anger, stabbing, and matters of wrath : the Sanguine of beautifull women, Gardens fresh Colours, and the like : the Phlegmaticke of Seas, Rivers, drownings : the Melancholly of darke places, Graves, Cells, and headlong precipitations.

Q. What credit or certainty is there to be attributed to dreames, and which are held the most portentous and significant?

A. These as they are observed by experience, and set downe by Authors, to dreame of Eagles flying over our heads, to dreame of Marriages, dancing and banqueting, foretels some of our kinsfolkes are departed : to dreame of silver, if thou hast it given to thy selfe, sorrow ; of gold, good fortune ; to lose an axel-tooth or an eye, the death of some friend : to dreame of bloody teeth, the death of the dreamer ; to weepe in sleepe, joy : to see ones face in the water, or to see the dead, long.

long life: to handle lead, to see a Hare, death: to dreame of chickens and birds, ill luck, &c.

Hereunto are annexed certaine Verses describing the person & quality of that Child of chace, or Lady Pecunia; written long since by that Gentleman of quality, I. T. and as something pertinent to our purpose hereinto inserted.

SHe is a Lady of such matchlesse carriage,
Wedded to none, though sought of all in marriage.

She may be kist, yet neither washt nor clipt,
And if you wooe not wary, soone o're-slipt,
She may belong, and yet be honest too,
To many Merchants, spire they all can doe,
Who e're atchives her, speak her ne'r so faire,
She'le not stay long before she take the ayre.
Shee'll stay with no poore man, her state's so great,

A rich man may her for a time intreat.
She goes in cloth of silver, cloth of gold,
Of severall worths and values manifold.
But when she goes in golden robes best dight
Then she's suspected for to be most light.
She needs no Physicke to recover health,
For she's still currant, and as rich in wealth,
Some Irish Lady borne, we may suppose,

L

Because

Basse, W.

Because she runs so fast, and never goes.
If she be wrong'd in name, and ill abide it,
Of all men, Justice Touchstone must decide it.
He that thus does, and all doe thus to gaine
her.

Being so atchiev'd, she is but slippery hold,
And will be gone unless by force you strain
her.

Changing her humour to another mold,
By pence & halfe-pence, and such little crums
Which of themselves so slightly men doe
prize,

In time are eaten up those larger summes,
That did not by such petty parcels rise:
Like little drops that of themselves not fear'd,
Yet doe in time together so much slip,
That where no danger at the first appear'd,
It after comes to beare or drowne a ship.
Thy pence a day that may be sav'd from
wast,

When thou dost see in one year there a-
mount,

Will be by this presentment held more fast,
And weigh'd, as thrift perswades, in more
account ;

Which unsuspected thiefe, that all may
know it,

I le waft but few lines more before I shew it.



A briefe representation of idle or extraordinary expences, with their amounts to in the yeare, fit to be regarded of all those that out of a wary disposition intend to thrive.

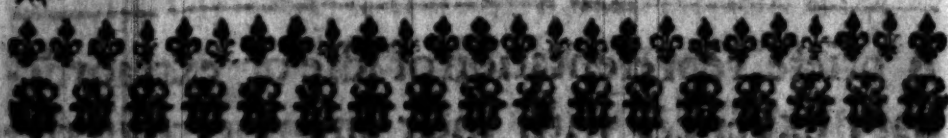
The Induction,

HE that makes Conscience of a venial sin,
Into a mortall seldome falleth in.

He that not slightly passeth o're one day,
Throwes not in thriftlesse uses yeares away,
Hee that makes conscience for to speake the truth,

Seldome forswears himselfe in age or youth.
Even so, he that a penny gripeth fast,
Seldome throwes pounds or crownes away in wast.

As contrary, he that o're-lookes those small
And petty moyties, easily sinkes in all,
A penny is a small regardlesse summe,
Yet may it in sometime to something come.
Therefore observe this table, thou shalt know,
How great those little in small time do grow,
And how with easie steps they doe decay,
Those that ne're reckon pence they wast this way.



By the day.

By the Weeke.

A Farthing

1 d. ob. q.

A half-penny

3 d. ob.

A penny

7 d.

2 pence

14 d.

3 pence

21 d.

4 pence

2 s. 4 d.

5 pence

2 s. 11 d.

6 pence

3 s. 6 d.

By the Moneth

By the Yeare.

7 d.

7 s. 8 d. q.

14 d.

15 s. 2 d. ob.

2 s. 4 d.

30 s. 5 d.

4 s. 8 d.

3 l. 10 d.

7 s.

4 l. 11 s. 3 d.

9 s. 4 d.

6 l. 2 s. 6 d.

11 s. 8 d.

7 l. 13 s. 1 d.

14 s.

9 l. 2 s. 6 d.

*All which said severall Rates may bee thus
more easily summoned up, after the man-
ner of Exchequer reckoning, as
followeth.*

A penny a day is by the Yeare one pound
one halfe-pound, one groat, one penny.

Two pence a day by the yeare, two pound,
two halfe pounds, two groats, two pence.

Three pence a day, is by the yeare three
pound, three halfe pound, three groats, three
pence.

Foure pence a day, is by the yeare foure
pound, foure halfe pound, foure groats, foure
pence.

And so forward of the rest, being a certain
and generall rule to calculate what summe or
quantity you please.

The mouth of Usury being opened, yet
her fangs not pulled out, (as some lawes
were in King Johns time in England) but
her teeth discovered, that the borrower may
beware: To which effect is shewed, how
much divers principall summes, which inter-
est, and interest upon interest, amount to in
severall yeares, after 10 in the 100, and 8 in
the 100.

	1 l.					2 l.					3 l.					
	l.	s.	d.	ob.	q.	l.	s.	d.	ob.	q.	l.	s.	d.	ob.	q.	
Yeere.	1	1	2	0	0	0	2	4	0	0	0	3	0	0	0	0
	2	1	4	2	0	3	2	8	4	1	7	3	1	2	7	0
	3	1	0	7	0	3	2	1	3	2	1	3	3	1	9	10
	4	1	9	3	0	3	2	2	1	8	6	1	2	4	7	10
	7	1	1	8	1	1	1	7	1	1	1	2	5	1	6	1
	24	3	1	5	1	1	0	3	1	1	1	1	0	2	1	1
21	7	8	0	0	0	0	1	0	0	0	0	3	2	4	0	
	10 l.					20 l.					40 l.					
Yeere.	1	1	1	0	0	0	2	2	0	0	0	4	6	0	0	0
	2	1	2	2	0	0	2	4	4	0	0	2	4	8	0	0
	3	1	3	6	2	0	2	6	1	2	0	4	3	5	3	0
	4	1	4	1	2	9	2	2	9	5	7	1	1	5	8	1
	7	1	9	9	8	1	2	3	3	1	1	5	1	2	7	7
	14	3	7	9	6	0	0	7	5	1	9	0	0	0	1	4
21	7	4	0	0	1	1	1	4	8	0	1	0	1	1	9	
	50 l.					100 l.					200 l.					
Yeere.	1	1	5	0	0	0	1	1	0	0	0	2	2	0	0	0
	2	1	6	1	0	0	0	1	2	1	0	0	0	2	4	2
	3	1	6	6	1	0	0	1	3	3	2	0	0	2	6	4
	4	1	7	3	4	1	0	2	1	4	5	8	2	0	3	2
	7	1	7	8	8	1	0	1	9	2	1	7	5	0	1	3
	14	1	8	9	1	7	6	0	0	3	7	9	1	5	0	0
21	3	7	0	0	3	0	0	7	4	0	0	6	0	0	1	

By this Table you may perceive what the principall with interest, and interest upon interest, from many summs amounts unto, and how in every 7 yeare (what sum soever) the interest almost overtaketh the Prin-

Principall, and which for the easinesse thereof, needs no further explication.

Admiratio.

That money should ingender thus & breed,
Is against nature springing from no seed;
Yet see this Vsury, that's ever running,
Insensibly devoures a state with cunning;
See how it eats, and yet no teeth you see,
It is a Monster sure, what should it be;
In seven yeares a terme of time but small,
The Interest lookes as big as Principall:
A forward whelp like to his dam or mother,
And every yeare bites deeper still then other
Therefore who ere thou art that mean'st to
thrive,

Forbeare that jaw that swallowes men alive,
So shalt thou live thy happy dayes to see,
And *fœnus* shall not to thee *funus* be.
And though this be the gale that most men
feare,

Yet th'other petty channell come not neare;
For 'tis all one, th'effect so understood,
To drown i'th deepest sea, or shalow't flood;
And therefore to this ruine if thou hast thee,
Al's one, if first or last, or whether wast thee,
And therefore if thou meanst to live a shore,
Through *Scylla* and *Charibdis* saile no more.

Certaine rules follow in this Table, to direct the Borrower or Lender the even broad way (because some will be walking therein) that they slip not too much on either side, to the right hand of valawfull gaine, or the left hand of ignorant losse, shewing the just and more reasonable Interest as it is now tolerated after 8 in the 100, *per annum*, from one pound to 100 pounds, not allowed.

	l.	s.	d.	pts.		l.	s.	d.	pts.
1		1	7	$\frac{1}{5}$	20	1	12		
2		3	2	$\frac{2}{5}$	30	2	8		
3		4	9	$\frac{3}{5}$	40	3	4		
4		6	4	$\frac{4}{5}$	50	4	0		
5		8	0	0	60	4	16		
6		9	7	$\frac{1}{5}$	70	5	12		
7	11	2	$\frac{2}{5}$		80	6	8		
8	12	9	$\frac{3}{5}$		90	7	4		
9	14	4	$\frac{4}{5}$		100	8	0		
10	16	0	0						

Certaine

Certainae Rules and Admonitions in way of Purchase or Sale, to direct the ignorant Seller or buyer, briefly shewing what any Lease, Annuity, or Purchase may be worth according to the most usuall Rates of these times, and what caveat and circumspection every Purchaser ought to have, that hee may freely and commodiously enjoy what he purchaseth.

To which purpose this inserted Rule is very pertinent.

Hee that would Purchase, and would gladly know

Which way he might securely put forth so :
For his more safety, let him not be nice,
To ponder these few Rules for his advice.

First see the Land that thou intendst to buy,
Within the sellers title cleere doth lye :
And that no Woman to it doth lay claime
By Dowry, Ioynture, or some other name
That may it cumber, know if bound or free
The tenure stand, and that from each Feeffee
It be releast, that the Seller be so old,
That hee may lawfull sell, thou lawfull hold
What thou hast bought, that it not morgag'd
Nor yet Intayled on Posteritie :

(lye,
Then

Then whether it stand in statute bound or no,
 Be well advis'd what quit rent out must goe.
 What custom-service hath bin done of old,
 By these that formerly the same did hold:
 And if a wedd'd woman put to sale,
 Deal not with her, unlesse she brings her male:
 For she doth under covert baren goe, know:
 Although sometimes, some traffique so (we
 And if it may in any wise be done;
 Make thus with warrantize thy Charter run,
 To thee, thine heires, executor, Assignes,
 For that beyond thy life securely bindes:
 So this fore-seen, thus done, may that prevent,
 That after makes rash buyers to repent.
 And yet when I have shew'd all rules I can,
 I assure thee more, deal with an honest
 man.

When a man doth purchase Land, either
 in Fee-simple or by Lease, especially these,
 with some other observations, are to be in-
 quired and looked into, for there is none so
 confident, or so ignorantly simple, but in a les-
 ser matter, if he buy but a horse, will observe
 his pace, his shape, his foundnesse, and whe-
 ther he be in the right of the seller, and there-
 fore in this matter of so great importance,
how much more curious and scrupulous
 ought

ought a man to be? And yet have I kn owne
 some purchase, and some sell, with as much
 rashnesse and unadvise, as they that cut wood
 over head, the chips falling into their eyes,
 that they see not what they doe; ignorant
 themselves, and yet in foolish thriftinesse,
 will spare to bee informed by the learned:
 Then first consider the Title, the Tenure,
 the drawing of the Evidences, the yearly
 value, the quantity, quality, and nature of the
 place, the convenience, and best impropoe of
 the same: if it bee a house and land, in the
 Country, observe the Fences, Hedges, and
 Ditches, and the meanes to preserve them,
 what convenient water, the housing, how
 commodious, how in repaire, if otherwise,
 the supposed charge to doe them the Situa-
 tion, the Aire, the wayes faire or trouble-
 some, what wood what Commons belong
 thereunto, what commodities it chiefly
 yeeldeth, and where they may be best ven-
 ted household necessities how neere or farre
 off to be had, and the like, but especially the
 Title and Tenure, for some custome in both
 are very troublesome, chargeable, and service-
 able, as the Tenure in *capite*, where the Sons
 and Daughters being heires to some per-
 son that held his Land either of the King.

in chiefe, or of some inferiour person by Knights service, whose heire-male being under the age of 21 yeares, and the female within the Age of 14 yeares, the Lord or some one nearest to the King, and furthest from the Land, shall have the ward or custody of the body, or of the Lands so holden of him to his owne use, untill they come to these Ages, without making account to the heire, when he or she comes to age, as Law-bookes will tell you, and the reason is, that the Lord shall have the Land to his owne use, and not the profits redound to the use of the Ward in his minority, is for this reason, which was the originall and commencement thereof, for you must note, that he whose Son or daughter is thus to be guarded, and his Land to be disposed by the Lord was in his life-time bound by the tenure of his Land, to doe manly and actuall service in person in time of warre, to keepe a Castle with some kind of warlike weapon in the time of warre or peace, and these kinds of capitall services, were called either Tenures in Capite, as holden of the King who is the chiefe *Escuage* uncertaine, *Grand Sericauter*, or some other like service, and was called *Servitium militare*, service of a Souldier.

Souldier, now called Knights service, for the title of Knighthood came first by Millitary service, and *miles* signifying a Souldier, signifieth also a Knight, though every Knight be not now a Souldier by profession, yet every approved Souldier is a Knight by imputation, for he that holdeth by these services, though he be not a Knight, the service is called a Knights service; and these services were not to be discontinued, for to that end were the Lands first given by the King, and other inferiour Lords of Mannors, that they may have the continuall service of their Tenants, and therefore whensoever the Tenant of such a Tenure dyed, having none to supply the place of such manly service, the heite being under age, and not of power, the Lord was and is supposed to bee bound for the defence of the Realme, to performe the service by a person for whom hee must answer in the Heires minority, and because the charge was in former times great and dangerous, and the Land given onely for that cause, the Lord was to keepe the heire, and to see him trained up, and made fit for the same service, and for his maintaining and supply of the service, to have the use and profit

his Land, untill hee come to be able to performe himselfe in person : and so much for the Tenure and the originall thereof, more servile and chargeable than any other ; there are also divers others Tenures and Customes, which are respectively to be looked into, for which there is one called Coppy-hold-estate, which Tenure in some kind is base, and those are Tenants that hold by the Vigent the Will of the Lord ; But Coppy-held Lands are very ancient, before the Conquest in the *Saxon* time. Some Mannors and inheritances descend after the death of an Ancestor, to the youngest as well as the eldest sonne, and the youngest sonne shall inherit ; as in *Burrough* English, if ye have not a sonne, his youngest brother : as at *Edmuntton* in *Middlesex*. In *Ottory*, *St. Mary* in *Devonshire*, the land which is customary of inheritance, descends to the yongest son or yongest daughter.

In the same manner a man that holds that kind of Land in right of his wife, and she die, the Husband living, he shal enjoy the Land as long as he lives unmarried, though he have no issue by her.

The like Custome is there in a Tenure called *Five-acre-Land*, and descends likewise

to the youngest Sonne or daughter.

In the same Mannor there is a Tenure called *Old Burton Land*, which descends to the eldest Sonne or Daughter, and the wife of such a Tenement shall hold during her life, though she marry, and the husband of a wife inheritrix of that Land, shall hold after the death of his Wife, as long as he is unmarried. The Custome of some Mannors is, that if the Tenant dye seized of five Acres or under, then the youngest Son shall inherit, but if above, then all the Sons shall inherit.

The Custome of some Mannor is, that neither the Wife shall have Dowry, neither the Husband hold by courtesie; and the Custome of some other Mannor is, that she shall have the third part of the rent, as at *Bushy in Middlesex*, and no part of the Land in Dowry.

In some Mannors the Wife being a Virgin at the time of her marriage, shall have all the Coppy hold for her francke bancke, whereof her husband dyed seized, and many the like in divers other natures, as *Kylmerdon in Somershetshire* the Wife hath Widowes estate, and if she marry she looseth the Land, but if we be found incontinent, and

and come into the next Court, riding astride upon a Ram, and in open Court, say to the Lord or his steward ;

*For mine Incontinence I take this taske,
Therefore to have my Land againe I aske.*

By that she saves what by incontinence she had formerly lost, and shall not forfeit her Land.

In the Mannor of *Celtingham* in *Glocestershire*, is a custome that a man cannot marry his daughter to any man, neither can a Widow marry without the Lords licence, and if a man by his Wife have never so many children, and dye, his Widdow may marry another man, and he shall carry away all the Land after the death of his Wife from all the former children, and he may marry againe to be a hundred yeares old with a Girle of but 13 or 14 yeares old, and she shall carry away the Land from all the heires. Some Mannors doe allow the Tenants of the same, to let the Land for three yeares, some for more without the Lords Licence, when in some others to let the same for above a yeare is a forfeiture, and neither though he let it but for one yeare, may he let it out a second, till he have kept it a yeare in his hands, except he hath licence. The honour

nour of Rayly in Essex, hath a Customs Court kept yearly the *Wednesday* next after *St. Michaels* day; where the Steward writes onely with a coale, keeps his Court in the night without any light at all, at a place called the Kings hill without the Towne; and many Mannors and men of great worth hold of the same, and doe service unto this strange Court, where the Steward calls them with as low a voice as possibly he may, giving no notice when he goes to the Hill to keepe the same Court, and yet he that attends not, is to be amerced.

And thus you see the diversity of Customs, some in course of inheritance of Lands, some in way of womens doweries, some in matters of forfeitures, some in works, some in Rents, some in fines, and the like: and therefore much warinesse and circumspection behoves a Purchaser.

The end of all mens endeavours for earthly things, is but to nurse the life with Honour and with wealth, to have all appliances for pleasure, profit, and respect in waining age, these grounds in true understanding not so impulsive as they are made, and yet we see to what divers thoughts, consultations, and reaches, they bend mens endeavours, to

com-

compasse the one, that they may inviron the
 other, and therefore with the tide of mens
 affections, Jendeavour to swim along in cut-
 ting out some little Channels of profit,
 with the ignorant, yet worldly-minded
 men. pelting in a lower, yet harder kind of
 taxe, not for want of meanes, but for want
 of knowledge, in not understanding the va-
 luation of Leases, Annuities, end Purchases,
 many times loseth that in a day by omitting
 a bargaine falling into his hands, which ma-
 ny moneths labor doth not countervaile: and
 therefore by some directions to bring a
 little Torch-light to the pur-blind ignorant,
 I have endeavoured to set downe some Rules
 of furtherance in this kind. And therefore
 to that purpose first I demand, what kind
 of Purchases are most profitable, whether
 Fee-simple or Leases, if of Leases, whether
 a Lease of 40, 50, or 100. yeares, or of 21.
 be most profitable? To which I answer, this
 question is to be valued according to the
 lesser or greater summe or sums of money
 that the Purchaser hath to bestow: for if a
 Gentleman have 10000 Pounds in his
 purse, or more, then as the nature of man
 is ambitious, thereby he hath hope in pur-
 chase of a Fee-simple, to confirme an here-
 ditary

the hereditary succession to his posterity; and the meanest Free-holder will say, it is a great content for a man to dwell upon his own & to have certainty for his Heyre, all which Fee-simples establish; yet withall, you must thinke he is not so free, but he is subject unto many services whereunto some inferiour Tenures are not; although most men thinke it so precious a thing to be a Free-holder, such a quiet to a mans mind to settle himselfe upon his owne earth, to know his Heire certaine.

Leases say they, are but of base account the Leaser many times have his Lease taken over his head: when free inheritance cannot be shaken, and to purchase for life, wee know is but a slender hold at the best, and yet lately more uncertaine than ever, as hath beene by the sudden fall of many thousands experienced, of the brevity whereof these Verses seeme to complaine;

*So short's this life, that every Peasant strives,
In a torne house or field to have their lives.
What man is he that lives unto the age,
Fit to become Methusalem his Page?*

Now amongst all these exceptions against Leases and pleading for Free-hold inheritances, if any one shall aske me whether I thinke it more profitable to purchase Land

in

in Fee simple, or to buy a Lease, I answer For small portions of money, Leases; to this peradventure some will say, Why a Lease is gone in the third part of a mans age, unlesse it be for 40, 50, or 100 yeares, upon a Lease of such length there were some stability: Notwithstanding, I hold a Lease of 21. yeares to be more profitable, although to some it may seeme strange, for put case you have 1000 pounds in your purse, and you will purchase a Lease of 100 yeares, it will cost you 13 yeares purchase at least; so your 1000 pounds will buy about 80 pound *per annum*, which will not amount to the use of your money at the rate of tenne pound *per cent.* as I put the case by 30 pound *per annum*, but if you buy a Lease for 21 yeares, you may have it for 7 yeares purchase at the former rate of money, so will your 1000. pound buy a Lease worth 140 pound a year, exceeding the interest of your money, 40 pounds a year, and so in the greater you lose 20 pounds a yeare, in the lesser you gaine 40 pounds a yeare: then judge whether is better 100, or 21 yeares.

A Father dyeth and leaveth his sonne 20 Nobles a yeare cleare by Lease, the Lease 16 yeares to come, the Son would sell the same
for

for one entire summe of money, the *quare* is what this Lease is worth in ready money, and what he may demand for the same?

I answer, he may demand at the passage of money now at least 6 yeares purchase, which is 40 pound, that rate it will yeeld, and hardly more.

One hath a Lease of 10 pounds a yeare cleerely comming in, 21 yeares in the continuance, the party desirous to sell the same, would know what summe of money he may justly demand, the answer is, it is worth 8 yeares purchase, 8 times 10 is 8 pound, the value thereof to be demanded.

Another hath an inheritance of Fee-simple to the value of 25 pounds a yeare, and being desirous to sell the same, would know at the present rate of money now, what it would yeeld.

To this I answer, some 18 yeares purchase or thereabouts, according to the situation and esteeme, which is 450 pounds.

And thus are all Leases, Annuities, and Purchases, to be valued, according to how many yeares purchase they will yeeld, which are sometimes more, and sometimes lesse, according to the rates of money.

Certaine

Certaine admonitions to Country-men.

Hee is branded with the name of a slug-gard, that would not goe forth because the weather was cold, and a Lyon was in his way.

But he shall be knowne by the cognisance of a foole, that forbears his work or journey because his Almanacke saith it shall raine.

Sow not the seed of dissention, least thou reape the harvest of repentance; neither take up Law as thy instrument, or revenge upon every small occasion, least in the end thou be foiled with thy own weapon; for this know, that although every Terme have her severall returns, yet if thou be too conversant herein, thy purse shall find more goings out than returnings in.

Poore Country-men for the most part, it is your wisdom to follow the direct rules of your Almanacke, either for Phlebotomy, or other directions for the health of the body, for sowing or setting of seeds or Plants, for the cutting of the haire, for the gelding of your Cattell, &c. Yet where the great Doctor both of health and wealth, of soule and body, shall give you rules by his Word, by his messengers, *Hoc fac & viues*, This doe and you shall live: or as it was five thou-

thousand yeares since and upward, spoken to our first Parents, *Hoc facite & moriemini*, doe this, and yee shall dye: yet it will be more curious with the purblind world to follow your petty anniversary Oracle, concerning many times their uncertaine directions, and but about traffe and trumpery, sticks & shreds of but small availance, then that matter of all primary importance, and for which, many thousands now smart, that cannot come here to complaine.

For thy choyce of good, and avoiding of evill dayes, for the speed or hindrance of any businesse thou takest in hand. I advise thee not to be greatly scrupulous therein, though some have beene curious to observe them: for to the good, all dayes are good, as to the evil, all dayes are evill.

Concerning the causes of sundry Meteors you for the most part thinke that they have none more then the immediate hand of God: to which I answer:

The wind bloweth where it listeth, and thou hearest the sound thereof. The Thunder roareth where he listeth. God holdeth the waters in his fist, weigheth the hills and Mountaines in a ballance, and saileth upon the wings of the wind. Yet thou that thinkest
and

and rightly thinkest, and so answerest to him that demandeth: They come from God; yet withall know, they come not so immediatly from him, that they have no secondary causes as his instruments whereof they proceed and are effected, as hath in this Treatise more largely beene declared.

Here follow the Iles, Ports, and principall Rivers in England.

The Ile of { *Wight. Iersey. Shoppey.*
Anglesey. Alderney. Silley.
Farney. Man. Garnsey.

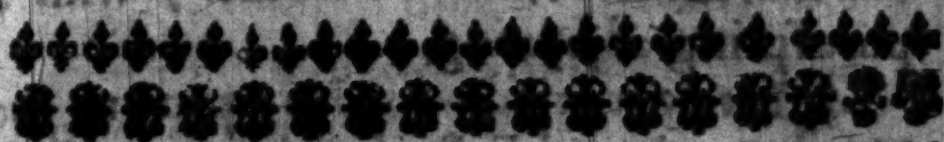
The five Ports { *Dover. Sandwich.*
Rye. Rumney.
Winchelsey.

To which we adde, *Hastings, and Hyde.*

Rivers { *Thames. Medway. Ouse.*
Humber. Weaver. Twide.
Dee. Severne. Avon.
Tine. Trent. Mercey.

These Rivers through our Iland freely glide,
 As through the veynes our red Sea keeps her tyde:
 And both at last their various streames impart
 One to the Sea, as th' other to the Heart:
 And by the ebs and flowes, these Channels give
 As th' Ocean is increast, our bodies live.

The end of the Country-mans Counsellor.



A helpe to preserve health.

IT rests in the power and Election of him that is in health, to detain himselfe in that estate, (be he not hindred by any extraordinary act of God) his care chiefly consisting in rectifying these six Non naturall things so much rehearsed: for in every disease the censure is, *Reccavit circa res sex Non-naturales*: those are the outward causes whence flow all inward obstructions: My ayme therefore shall be to give you some short directions, which used, you shall healthfully apply your selfe to imployments, and not molest your selfe and the Physitian.

The first is Ayre.

1 It is most genuine to your complexion if it be your owne Country.

2 Let it be lightsome, cleare, pure, not annoyed with Dunghils, stinke, noysome herbs, or coleworts.

3 Let your house be scituate on the side

M

of

of a hill, distant from low Marishes, with a pure spring adjoyning.

4 Let your windowes lye open to the North, South, and East, that the Sun arising may clarifie the vapours of the cold mooyt night.

5 If your Ayre be wholesome 'twill appeare by the light visage, quick wit, and lardy bodies of the Inhabitants.

6 Let your roomes in distempered weather be seasoned with sweet perfumes, such as Roses, Camphirs, Violets, which are cold in operation: if it be cold in the predominant, use Muske, Amber, Cinamon, Citron, Orange, &c.

If the weather be misty, foggy, &c. open no windowes, nor take the Aire, till the Sun hath cleansed it.

The second is Dyet.

In which observe these subsequent Rules.

1 Eat meats that are moist, and easie of digestion, and not apt to engender wind, as Capons, Hens, Veale, Chickens, Mutton, &c.

2 Avoid the frequent food of Bacon, Venison, Martlemas Beefe, Kidneyes, Livers, and Intrailes of Beasts, which breed raw humors in the stomacke, and fluxes.

3 Fat meate is most wholesome, but the fat of meat most fulsome, and soon does glut the stomacke.

4 Such as is white of colour, generally, gives the best nourishment,

5 Such as are by nature moist sucking, are more wholesome in age, when drynesse something qualifies their moisture.

6 Season meat with salt, but not above 4 or 5 dayes, and that according to the nature of the flesh, the complexion of the eater, and the time of yeare.

7 All wild foule are more wholesome than such as are cop'd up tame, & so kept from aire.

8 Excesse of food breeds sicknesse, *Eccle.* 30, 29. tis best therefore to feed sparingly.

9 Clogge not your stomacke with much variety, or with meats that are of a severall digestion, as Fish and flesh at one meale.

10 Eat with an appetite and not till you have an appetite to eate; for meat though wholesome in its nature, turnes poyson if not received with a stomacke.

11 Provoke not your appetite by lawces, but let it come of it selfe; for Physitians hold, that the imperfection of a former concoction cannot be amended in the next.

12 Fall to your meate merrily, not *animo*

meditabundo, or vexations in your mind.

13 Eat not over hastily, but give your meat, due preparation by a sufficient chewing.

14 Be not over tedious at your meale in superfluous varieties, for it dols the appetite.

15 Make rather a large supper than a dinner; for the ensuing night, with the length of time, wonderfully helpeth concoction.

16 Eat meats of liquid-moyst substance at the entrance to your meale, it may easily digest, afterward meats of more hard digestion.

17 Give your selfe a warme fire whilst you are at meat, if you are naturally cold.

18 Let the fire be made of dry sweet Wood; for such as is greene or wet, as also Turves, Ceales, with their grosse smoake stop the wind pipes, and stifle the spirits, yea and dry up the naturall moisture.

Concerning Beere, observe these rules.

1 Let it be made of faire Fountain-water, if it may bee, such as ariseth from the East, being by it made pure and clarified.

2 Note that such water as enjoyes least motion, is alwayes worst: how ever raine water is good, if suddenly used, but it will presently putrifie.

3 Let not your Beere be over-stale, for then it will be too sharpe, and lean to sowrenesse

ness, that enemy of life; yet some two Moneths old, that dregs may be carried to the bottome, and that some sharpe acumen in it may purge choler.

4 Let it be well boyled, yet not overstrong or heady: Every excesse is hurtfull.

5 If you are by nature moist, drinke not much at meales: if you are dry and cholericke, beginne your meale with drinke, and conclude it with the same, that it wash the slime into the bottome of the stomacke.

6 At beginning let your drinke be more strong, and so by degrees more qualified with water.

7 *Sape, parumque bibendum*; drinke often, but a little at a draught.

8 If you drinke Wines, let them be moderately taken; and well tempered: at meale the best Claret: in a morning white Wine—with Sugar and a Lemon.

Such as are meanelly sweet give the best nourishment; over-sweet are more fulsome: and by reason of their heat and grosse moisture, soone cloy the stomacke: besides, they convert speedily to yellow Choler, as also breed obstruction in the Liver and Milt.

The third is Evacuation and Retention.

Which produce thousands of discommodities, if not orderly reduced to their action.

Evacuations are of divers sorts: the first is that of excrements, produced from corruption of meat and drinke; which too long compressed, cast foule vapours upward, and poysons the braine, &c.

There is another Evacuation by way of sweat, gently moved by exercise, which (as is after demonstrated) is the best: but if by reason of infirmity a man cannot evacuate by Exercise: 'twere best vse Artificiall baths of warme water, so his body be of a dry cholericke constitution, and he use it at a seasonable time, some halfe an houre before bed: as also if his body be not subiect to the defluxion of humours.

But a phlegmaticke body were better use Hot houses, or Stowes, more frequently imployed in cold Countries.

But the best is the sweet Evacuation by way of *Venus*, which abused may be termed a sinne; but moderately and with fit persons, is so farre from being a sinne, that it is commendable, tending to the preservation of man.

mankind, as well as by ejection of that which hinders the appetite to meate, duls the senses (I meane over long retain'd) and is the cause of nightly pollutions : as by production of children, in whose essence the world hath its being: but least I should enforce that to which man is too much inclined, let mee demonstrate those horrible inconveniences which ensue its temperate use : It weakens the body, and makes it an Anatomy growne crooked e're halfe his age be summed ; for it extinguisheth radicall moisture so much, yea it dryes the body more than the losse of forty times so much blood : Seed is the maine Columne or pillar of our nature, and indeed suddenly (if cast away) invites death.

In the use thereof let me arme you with these directions.

1 Use onely one, and her your wife ; for variety hurts abundantly, besides the breeding of diseases.

2 Use her moderately, and force not nature, *tantum ut amatorius accesserit ardor*: neither provoke your body by force of lascivious dyet, such as are *Radices omnium generum bene condite, crucca, amigdale dulces, Syrupi, succi, pisces optime preparati, et*

quicquid medici impotentia rei veneria laboranti praescribant; which produce such enormous effects, as he (of whom Scenkius reports) who, *Post potionem, uxorem & quatuor Ancillas, proximo cubiculo cubantes compressit*: Baptista Porta speaks of certaine herbs brought out of India, which not onely to those that eat them, sed & genitala tangentibus tantum valeant, ut coire summe desiderent; quoties velint, possint: alios duodecies profecisse, alios ad 10. vices pervenisse refert: But what is the effect of this? onely *Semen non bene coctum, immo sanguis in loco seminis effertur*: and the veines are so abundantly exiccate, that he rather seemes an Anatomy than a man: worthily therefore are they censured, of whom *Ovid. Eleg. lib. 3. & 6.* who, *Quot itinera una nocte confecissent, sat coronas ludicro Deo puta, Priaxo donarent, Cingemus tibi mentulam coronis; &c.*

3. Those are worthily condemned who touch their wives, *Nulla menstrui decursus ratione habita nec observato interlunio; qui non sunt quarta luna concepti*, do dote, shorlived, and are still diseased: The old Law punisheth with death offenders in that kinde. *Levit. 18. 20.*

4. Meddle not with your Wife after the eating of Garlick, Onions, &c. or if you are too much dejected with cares, dull, fearefull, &c. for, *Ex tristibus tristes nascuntur*, such will your children be, and so affected: Commonly therefore doe wisemen beget fooles, as *Lemnius* argues, *Quoniam persolvant debitum languide & oscitanter, unde foetus a parentum generositate desciscit*: as also because the Spirits of wisemen are dissolved by their study, and carried from the heart unto the braine.

5. The Winter is farre fitter for the action than the hot Summer: when the heat of the Sun hath extracted the inward heat out of the body, it will be too destitute, if the evacuated: besides, the body in that sulphurous season will be overchafed: but the Spring allows the freest use, when nature is desirous to empty it selfe without the helpe of Art: but of time, the night is most fit before sleepe, when the stomacke is ready with its nutriment to supply the losse of seed, and the warmth provokes an easier digestion; as also because sleepe ensuing may lenifie the lassitude invited by the violent action.

6. Let Students specially take heed of

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Venus

Venus, for *spiritus exhaust animusque debilitat* : which indeed study it selfe weakens sufficiently; yea, it over-much above measure: but specially 'tis hurtful to such as are in cō-
 plection cold and dry : Melancholicke men must chiefly avoid it, and all that are troubled with the Gout, Palsie, Epilepsie, unlesse lusty in blood : *nisi certe constat nimium semen esse causam morbi.*

The fourth is Exercise.

Which is attended by these ensuing commodities.

1. Hardnesse and strength of members, whereby the body shall be lesse grieved when it undergoes labour ; he that is chill doth soonest take cold, but the swarthly labourer is seldome molested with such petulant diseases.

2. It gets encrease of naturall heate ; by meanes whereof the nutriment cast into the stomacke is more facilely digested, and some crudities left unconcocted.

3. It expels excrements by sweat, which otherwise will breed ill humours.

4. It gaines more strength and violence to the breath, whereby the pores will be

the better cherished.

In your exercise observe these cautions.

1. Let it be when your body is empty, the space of two houres before you eate: chiefly least after those common frictions in the morning, as washing, kembering, gargising, &c.

2. Chuse for the place of your exercise the open Aire, not continued, if it be faire weather; that the purenesse therof may expell all tumid ventosities, and ill savours from your lungs.

3 Let it be moderate by no meanes violent; rather *ad ruborem*, than *ad sudorem*; lest it too much dry the body, and over-heat it: An old man should chuse to be rubb'd with a linnen cloath, a young man sport himselfe.

4 Try your body (but not with too much straining) whether you can avoid excrements before it, which will else prove noysome to your braine, &c.

5 If your mind be exercised sometimes, tis sufficient to avoid, &c. such as are the sports of Chess, Tables, Cards, which with a kind of alacrity prepares you fitter to receive your nutritment; but by no meanes use it presently after Dinner, for then the

the force of consideration with-drawes the spirits from helping concoction, and by that leaves the meat undigested, and consequently vaporous and noysome to the head.

The fifth is Sleepe and Waking.

As the want of our sleepe disturbs the mind, torments the body, and provokes crudities, so too much sleepe engenders the Gout, Epilepsie; makes the braine giddy, causeth the Palsie and offends all the Spirits.

Somne quies rerum; 'tis true, yea, and most wholesome, for it helps not onely to concoct the meat, but also the humours engendered with it: Yet let him that is blest with that happinesse of being able to sleepe, note;

1. That he be a Melancholicke man, hee sleepe not above seaven or eight houres; if Sanguine, not so much; for 'twill over-moisten his braine, and confound his memory.

2. Goe to bed about some two houres after Supper, when as the meate is settled at the bottome of the stomacke: and first lye on the right side because there the Liver rests under the stomacke, not molesting, but gently.

gently heating it : after the first sleepe turne to the left side, that the meate may descend : by all meanes lye not upon the backe; sometimes to grubble upon the belly may be wholesome.

3. Sleepe not at noones; because it overmoystens the Braine, which received sufficient in the last repose : but if necessity inforce, receive some short nap sitting, but not till an houre after meate ; also let your shooes be loofed, which else beates backe into the braine such vapours as would vent at feete.

4. If you are by nature cold, correct the chilnesse of your bed with the heat of a warming pan; but if nature can suffer it, accustom your selfe to a cold bed, for a natural warmth is more genuine than an artificiall.

5. Use not to lye waking without sleepe, which onely ministers nutriment to urine and lust, fills imagination, and invites melancholy.

6. So soone as you arise, spit out the viscous matter which the night hath congealed in your mouth ; and shake downe with a wild stretching, that ill part of nourishment which lyes unremooved in your stomacke : Then wash your mouth with Fountaine, and Rose

Rose-water ; and Vineger mixt together ;
 cleanse your eyes and hands, and kembe the
 haire of your head backwards strongly.

The sixth is perturbation of the Mind.

Which avoyded is the *Summum Bonum*
 of *Epicurus* ; if the mind be quietly pacified,
 vaine conceits drowned, feare and sorrow
 avoyded, and mirth obtained, 'tis the *benefit*
 of this World, and to be preferr'd before
 an *Indy* of wealth : *Omnia corporis mala ab*
animo procedunt, saith *Plato* : by the
 soules supine negligence which swayes the
 body, all evils enter into it : yea, more
 diseases spring *a Perturbationibus quam Hu-*
moribus (saith *Saint Austen*.) These are sub-
 divided into *Irafcible* and *Concupiscible*: as
 Envy, Pride, Malice, Sorrow, Feare, &c. of
 which some have written whole Tracts, as
 writeth the *Iesuit*, *Burtons Melanch. Re-*
huffs, *Bruell*, yea, and the body of *Ethicks*.
 The particularities I discusse to them; my bre-
 vity onely for avoidance shall arme you with
 these cautions :

1. Retaine a cleare conscience both toward
 God and man ; for he that is in it troubled,
 can never be at quiet in his soule.

Hic

~~————~~ *Hic murus abaneus est,*
Nil conscire sibi ———
Integer vita scelerisq; purus,
Non egit Mauri jaculis. ———

He needs not feare what man can doe unto him whereas a tainted man feares his owne shadow ; yea, *Noctem & vigilium*, growes pale if he lye alone, lest spirits for his sinnes should torment him.

2 If a man knowes what passion besets him, let him avoyd the place where it may be moved.

3 Let him impart his care to some special friend, in whose honesty hee hath confidence, that without jealousie he may credit his counsell,

4 Let him avoyd solitary Groves, and seeke to associate with merry company ; let him carowse a cup of Sacke, according to that of the *Proverbs*, that he may forget his sorrow, and remember his misery no more :
 The Poet well pleaseth me,

Ebrietas ne sit, aut tanta sit ut tibi curas.

Demar ———

5 Let him not bee idle, but imployed in some exercise either of the body or of the mind :

mind : let him addict himselfe to such employment as his humour best pleaseth, whether Musicke, Dancing, Singing, &c.

6 Let him confesse himselfe to some honest Divine, whose learning, no doubt, will divulge fit salves to cure his passions ; but what they are I leave to him as best acquainted with the Patients disposition, and as a matter appendant to his profession.

— *Ne me Crispini serenia Lippi*

Compilasse putcs, verbū non amplius addam.



F F N F S.



SPHINX

AND

OEDIPVS

Yet further propounding
and dissolving of
Riddles.

OR,

A Supplement, or new Supply
of Additions, pertinent to this
former *Miscellany, or Helpe
to Discourse.*



LONDON:

Printed for *Nicholas Vavasour*, and are
to be sold at his Shop in the Temple
neere the Church. 1640.

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Q V E S T I O N.



*What man was hee that wrote
most & truest of that time, be-
fore which instant, there was
neither Man nor Time; Hea-
ven or Earth, or Scriptures?*

*A. Moses, that great Prophet, miracu-
lously preserved in his birth from drowning;
from the losse of his tongue by burning; blest
in his life, to come nearest to see God, that
saw the Land of Canaan, but more entred
thereinto. This Moses by the revelation of
God, which, if what he foretold had not so
directly succeeded, that which was passed had
not so effectually beene belceved.*

*2. Who was he that had the most honoura-
ble buriall of all men?*

*A. Moses, buried by the hand of God
himselſe, because he would have his Sepul-
cher altogether unknowne to man, least with
the*

the admiration of so great a Prophet, the inclinable people should Idolatrously goe a Pilgrimage to his Tombe; yet from thence shortly after translated to heaven, as it may appeare, *Iud 5.9.* There was a strife between *St. Michael* and the Divell about the body of *Moses*.

Q. What Doctor of the world was it that out of the world, nay, out of himselfe amongst Angels, learned that which he taught amongst men?

A. St. Paul when he was wrapt up into the third heavens.

Q. Who is the swiftest runner, and greediest devourer of all ether?

A. Death, for that rides with them that ride, goes a foot with them that goe a foot, swimmes with them that swimme, flies with them that flye, warres with them that war, eates up the eaters, and drinkes up the drinkers.

Vnto whose hand hath direfull war subdu'd,
Without her slaughter, men; more multi-
cude,

In *France*, in *Bohem*, *Ree*, *Palatinate*,
Then cold disease and sicknesse had its seate
In all their power upon the brittle life,
Of human frailty with her murdering knife,
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Where she hath kept her holiday of mirth,
To see the unburied dead bury the earth :
To see the murderous Canons dash downe
Towers,
And mowe downe Townes of men, as Sith-
men flowers :
Whilst where a peacefull death our fate doth
rend,
And Ghostly comforts to make sweet our
end ;
With all these adjuncts when they come to
try.

We cannot find this tricke of theirs to dye.

*Q. Who are principally reputed amongst
oth rs to be the most Catholike and cardinall
Doctors, and Columns of the Church ?*

*A. St. Hierome, S. Austine, S. Gregory, and
St. Ambrose : S. Austine famous for his Dis-
putations : S. Gregory for his Morals : Saine
Hierome fo. his Translations : St. Ambrose
for his writings upon the Sacramenes.*

*Q. Which of the Fathers wrote the most
learned, and most profitable Bookes of all o-
thar to the benefite of the Church of Christ ?*

*A. St. Augustine, both in divine and se-
cular Writings the most learned of all the
Doctors. He wrote so many bookes as in
ones life-time can hardly be read and well
digested,*

digested, being a thousand famous Tracts, so that one would thinke by his many volumes that he did nothing but write; by his learned workes, he did nothing but study all his life long.

Q. What Author of all other would you chiefly desire, the rest being taken away?

A. This question was sometimes proposed to *Theod. Gaza*, who answered, *Plutarch*: Which, though I cannot disapprove his judgement for choise of so excellent an Author, so grave and learned in his parallels and Morals; and other his Workes; yet so, as not to be preferred before the *Theſaurus Historiarum*: being the Catalogue and compendium of all Histories and worthy examples, wisdom and eloquence, deserving in some opinion, more preeminence then any other, excepting the holy Booke, alwayes to be excepted, and placed in the highest roome.

Q. Who next?

A. *Seneca*, a bleeding Author of so great Antiquity, and high-aspiring excellency in Heavenly Contemplation, which according to the greatnesse of his mind and learning, hee plentifully in every place powres out to his Readers, who living in

in the first springing of the Church, imparted, and learned many things, to and of Christians. Make tryall of this *Seneca*, *Plutarch*, *Plinius Iunior*, and others, which lived in those times, and consider the elegant phrases, and Divine sentences in their Bookes. In *Plutarch*, *de tranquillitate animi*, and *de utilitate ex inimicis capienda*, and others, so squared by the Rules of Christianity, which *Plato*, *Aristotle*, and other more ancient Philosophers before Christs time, are utterly exempted from any taint: and therefore with *St. Hierome* we conclude him amongst the Catalogue of Divine Writers.

Q. What is the right end and method of composing and reading of Booke.

A. For composing of Bookes, men should not compose Bookes, but treasures of hidden worths and secret depths, not as now, where *scribimus indocti*, &c. But such as should be something to all men. to young men sobriety; to old men, solace; to poore men, riches; to rich men, sufficiency; that they may be such content to their owners, as they were to him, who in the midst of his Library said, Here am I even as it were encompassed with heaven it selfe, in my Paradise

radise of sweetest content, having so many learned Counsellors ready to instruct mee night and day, that I am here ever least alone when I am alone, ever least idle when I seeme to be idle : insomuch that with my continuall reading and meditating, my breith is made the Library of Christ.

And for reading what doth it profit barely to spend time, to run over the sayings and writings of learned men, which formally is but to touch the skin of words, unlesse we chew, swallow downie, and digest the very juyce and marrow, and make it a part of our selves in our knowledge practice, and retention, in the fruit whereof wee read of some so wonderfull capacious, as not to be paralleld. *Claudius* the Emperour, who retained in memory, all *Homer*, *Salust*, *Demosthenes*, *Avicen*, *Aristotles* *Metaphysicks*; *Tully*, and *Seneca*, who never heard any thing materiall, but imprinted it in memory. So *Scaliger* writes of himselfe that he learned *Homer* in twelve dayes, all the Greeke Poets in foure moneths : for which some other jested at him saying, He made hast to digest so many Chickens in so short a space.

Q. What was the reason why Socrates, and some

some other Philosophers committed nothing to writing?

A. Socrates said, his reason was, because the Paper would be more worth than what he should put thereon: another said, he would write nothing (as some that will not marry) because he might the more freely enjoy other mens folly, as they other mens wives.

Of the wonderfull ability, acts, Arts, and gifts of some men.

It is written of *St. Hierome*, that at twelve yeares old he interpreted the whole Scriptures, and in his age had read and composed 1000 Bookes.

St. Hierome wrote so much, that one in his life-time can hardly read his workes.

Iulius Caesar could at one time read, write, heare, and indite.

Iohannes Baptista Porta writes of some so excellent, that they could indite to ten writers in grave severall matters, faster then they could pen.

There was one that comprised all *Homers Iliads* in so small a volume, that it could bee put into a Nut-shell,

So there was an *Italian*, that wrote the Apostles Creed, and the beginning of Saint

N

Iohns

Johns Gospell distinctly in the bredth of a Penny, to the amazement of *CHARLES* the fifth, Emperour: and *Clement* the 7. Pope.

Another pictured *Cotonia Agrippina*, in so small a forme, that a Fly covered the whole portraiture with her wing.

Another curious workeman carved upon a Jewell the Chariot of *Phaeton*, foure Horses, their reynes and feet; the least thing apparant in that circle was their bodies.

Q. What was the first Booke that was printed with Brasse title and letters?

A. M.T.C. de Officiis, which Copy is this day reserved in the publicke Library at *Frankesford*, Printing and Guns were found out much about one time, which since it is hard to say, whether the one hath done more good, or the other harme; for, as by the helpe of Printing wee have that done in one day, by one man, that without it, many could not doe it in a ycare by writing: now having that by this mtanes easily imprinted upon paper, which heretofore the ignorant Ages wrote in the dust: after that, upon barkes of Trees, upon Stones, penceld upon Lawrell leaves, after that, in more neerenesse upon parchment, varying as diversly in the action, as the stuffe. And for the later issue

of the Fryers braine, I meane Guns, the one hath not made a quicker way to instruction than the other to destruction.

Q. What is the heaviest burthen the earth beares?

A. Some say the massie and ponderous Mountaines of the earth, of which, some are of wonderfull fruitfulnessse, admiration, and height. *Olympus* a mountaine in *Macedonia*, of that height, that it extends a bove the humid region of the ayre, above which, no Bird flies, or winde blowes. Many famous Mountaines are there in *India*; *Syon*, the most strong, upon which the Tower of *Hierusalem* was built; *Tabor* the most pleasant, in the midst of *Galilee*, whereon Christ seemed to be transfigured; *Hermion*, the most high, which *Schon* King of the *Amerites* worshipped; great *Lybanus*, famous for Cedars; *Carmel*, the most fruitfull habitation of *Elias*, neere which the 450 of *Baals* Priests were slaine; *Sinab*, the most holy, on which the voyce of God was heard, and the Law given; of some called *Horeb*: *Pelson* and *Ossa* and some others, as *Pliny* reports, eight or nine Germane miles high: in *Europe*, the *Alpes*, and some other; yet none of these so burthensome to the Earth as a Sinner, neither

Basco W

L554a

are they, as some would have them, the botches of the earth, but the goodly ornaments thereof, and much honoured by God, for upon Mount *Moriah*, *Salomon* built the Temple: upon a mountaine Paradise was scituate: The Arke rested upon the Mountaines of *Ararat*, *Lot* was commanded to escape to the mountaines: upon a Mount the Law was given: Christ is described by the Church, to come leaning upon the Mountaines: he was tempted upon a Mountain: preached upon a Mountaine: wrought miracles upon a Mountaine; ordained the 12 upon a Mountain: departed to the Mountaines whence by force they would have made him a King: conferred with a woman on a Mountaine, prayed on a Mountain all night, was crucified on a Mount, appeared to his Disciples upon a Mount, ascended to Heaven from a Mount; his foundation is the holy Mountaines; and those that he will glorifie, shall rest on his holy Mountaine.

Q. What was he that in the confusion of Tongues kept both his language and religion pure, and unchangeable?

A. Heber, of whom it is very probable by the consequence, that he had his name from his parents, by the inspiration of the Holy Ghost, for he, when all the rest fell to Idolatry

try and relapse, continued in the truth, and kept him selfe free from the impiety of *Babylon*, and ambition of *Nimrod*: and hence it came to passe, that all his posterity, even to *Christ*, continued in the Hebrew Church, & were called Hebrewes: so *Abraham* being his follower was called an Hebrew, not so much for his blood, as for his Religion.

Q. Who was he in the Scriptures, that had neither his beginning, father, mother, ancestor nor end described, or made knowne?

A. Melchisedeck, that King and Priest a Tipe of the God-head, eternally existing: as of the Man-hood unspeakeably conceived.

Q. Why is Christ, as it is in the Canticles called the Flower of the field, and not the Flower of the Garden?

A. Because the sweet savour of his grace is not included as in a Garden, but open to all, as in the Field.

Q. What Trees were those that brought forth their fruit at the instant of their first planting?

A. The Trees which GOD made in the beginning of the world, which immediately brought forth their fruit, as GOD spake the Word.

Q. What Trees are most lasting?

A. Most Trees are very strong and durable to withstand the violence of wind and weather, the Oake increaseth a hundred yeares, and decreaseth longer: some Trees will last sixe hundred yeares, the Cedar and Box-tree are thought of everlasting continuance: After whose example one thus moralizeth: As no fruit is to be expected from that tree that doth not first bring forth leaves & blossomes, so no honour can accrew that Age, that if Youth doth not budde in discipline and labour.

Q. What woman was the most beautifull that ever was in the world?

A. Eve, because she was the immediate worke of G O D s owne hands, produced without any secondary causes.

Q. In what yeeres, as it is conjectured, was Adam created?

A. About 33. in his best perfection; and some learned men are of opinion, that the blessed shall rise about that age.

Q. Who was he that was borne and never dyed?

A. Elias.

Q. What Trees were those that were Types of the Law and Gospell?

A. The Tree of knowledge of good and evil,

evill, and the tree of Life, in the midst of Paradise, and both neere one to the other: for the Law, like the Tree of knowledge, sheweth the deformity of our sinne, but leaveth us to the difficulty of the cure: but the Gospell, like the Tree of life, healeth our infirmities, and with that good Samaritane, bindeth up our wounds, so that we are able to take up our bed and walke.

Q. What creatures shapes are those that the Divell never puts on?

A. The Dove and the Lambe, and for this reason, as it is conjectured by some, because the true Lambe of **G O D** vouchsafed from the innocency of this creature to be so styled: and in the forme of a Dove the holy Ghost appeared, the priviledge whereof is as a barre to restraine him from investing himselfe in so harmelesse shapes: and therefore he presents himselfe in Goates, and Dogs, and Cats, and such like, which more sort with his disposition, as by the confession of divers Witches doth continually appeare: see the Booke of the Arraignment of Witches in *Lancashire, Lincolnshire*, the Witch of *Edmuntton*, to whom he appeared in the shape of a Dogge, and called his name

Q. Which is the King among Serpents?

A. The *Basiliske*, a Vermine not above 12 fingers length, having a white spot on her head, as the Ensigne of a *Diadem*: she driveth away all other Serpents with her hissing, neither doth she rowle up her selfe as others doe; but beares her body upright to the middest: she kills fruits by her breathing upon them, burnes hearbs, breakes stones.

Q. What Beast of all other the fairest in a moment was made the most deformed and loathsome?

A. The Serpent it selfe which being now so detestable, creeping upon her belly, and licking up the dust of the ground as long as she lives, was before the fall so amiable, so gentle, going upright; being fed with the sweet fruits of Herbes and Leaves, sweetly conversed with *Eve*, whereupon as *Saint Basil* saith, she was thought to bee the more fit instrument for the Divell to worke by, a suddaine and fearefull change for the Serpent, but a worse for the divel, who before his fall being so glorious a creature, turned himselfe by contempt from God, in to the wofull condition wherein he abideth, and whereinto ever since he labours to inthrall

thrall and draw others, not for any profit of himselfe, or ease of his own punishment, but onely to continue his contempt, and hatred against God and his people, and therefore he is punished according to the severity of Justice, without mercy, because he was his own seducer, whereas men that fall by the wicked allurement of the Divell, have found favour, St. Hierome saith, the Divels name that talked with *Evah*, was *Rasaph*.

Q. Was the Serpent turned into a reasonable Creature, when she was made the Divels Instrument?

A. She was not turned, neither did she understand the sound of the words, which by her the Divell spake: but the Serpent is called crafty, for the subtilty of the Divell.

Q. What Creature was that, which was utterly (as some Authors write) extinct in the Flood?

A. The Vnicorne, and thereupon they affirme, those hornes that are so precious, to be gathered from out of the earth since the deluge. But many there are of a contrary opinion, and the reason is, because they are many times named in the *Psalmes*, which if they had no more beene, would not so have beene mentioned, and therefore with these

we conclude, that there are, though not many, in some part of the *Indies*, and some other few Countries.

Q. What is that which is the greatest miracle in man, and of the which he cannot bee deprived?

A. The Conscience, the task to every action, either to justifie or condemne us in the same, which in the wicked is both the Prison, the Judge, and the Torture, the bridle before, and the scourge after sin. To which purpose is here annexed a story of a Woman, one of that fraile sex, whereon the one side an evill, on the other side a good conscience shewed it self: as thus it followes: A Christian Matron in prison condemned for her religion, & being with child, fell in travel with such vehemency of pain, that she was forced to much impatience, which the Keeper rebuking, asking her if she could not endure that little without so much clamour, how would she shortly endure her death: To whom she answered, To day I suffer as a wretched woman, and the daughter of *Eve*, for my sins; but to morrow I shall suffer as a Christian for the faith of Christ. To which purpose saith *St. Gregory*, What doth it profit thee, if all praise thee, and thy conscience condemne thee, or
all

All men condemne thee, if thy conscience acquit thee? and therefore how much every one is in the judgement of God and his own Conscience, so much truly he is, neither more nor lesse; therefore to thinke any man better for his greatnesse without goodnesse, is a vaine and blind deceit, when the upright Conscience will tell thee otherwise.

Q. What death was that, that profitted some thousand of yeares before it was effected?

A. The death of Christ, for he was the Lambe slaine from the beginning, effectually from the first Promise to all belcevers, yesterday and to day, and the same for ever.

Q. What should seeme to be the reason, that in the Scriptures so few of Christs answers are directly to the question propounded?

A. Because our affections in our demands goe not the right way, and his answers are rather to instruct us what wee should aske, than to answer us in what wee doe; as for example, amongst the Disciples of Christ, one desired to sit at the right hand and the other on the left, but Christ answered, he that would be greatest should be least: some followed Christ, that he should give

give them bread, but hee preacht unto them the heavenly bread which nourisheth to eternall Life. In another place, being asked to heale the sicke, he answered, Thy sins are forgiven thee; and so sent the Samaritane from *Jacobs Well*, to the fountaine of Life, by her amazement in his knowledge.

*Come see a man from whom is nothing hid,
Who told me all things that I ever did.*

2 What was Godfrey of Bolleignes Apothegme of the Crowne of CHRIST?

With golden Crowne it is not fitt' adorne
The servants head, where Masters Crowne
was thorne.

Yet the Popes of *Rome*, those proud Usurpers, brag, that the Chayre either takes them good, or makes them good, and from that concurrence of goodnesse, ariseth such a sea of ambition and pride, that betwixt the humility of the Master riding upon the foale of an Asse, and the exaltation of the servant riding upon the neckes of Kings and Emperours; a Crowne of Gold is opposed to a Crowne of Thornes; but for the Chayre, we know if it takes them good, it makes them bad: if bad, it makes them worse, for by the Lyons paw, judge of the whole body. *Hadrian.*

Adrian 6. before hee obtained the Papall dignity, taxed many abuses in their Church, but afterward when he might have mended them, he thus excused it; When we were little ones, we spake as little ones, wee did as little ones; but now being men, we forget or dislike those things wee did being children: But this no wonder there: for in a Countrey of Wolves it is lawfull for every one to be a Wolfe.

Q. Whether doe all creatures acknowledge the supremacy of the Pope, or not?

A. Why not, when they thus adulterate the Psalm for their prooffe, *God hath put all things under his feet*: that is, they say, under the Pope: Sheepe, that is, Christians; Oxen, that is, Jewes and Hereticks; the beasts of the field, those are Pagans: the fishes of the Sea, those are the soules in Purgatory; the Fowles of the Ayre, those are the soules of the blessed, or rather good and bad Angels.

Q. Wherefore on the top of Church-steeple is the Cocke set upon the Crosse, of a long continuance?

A. The flocke of Jesuites will answer for you, For instruction: That whilst aloft wee behold the Crosse, and the Cocke standing thereon, we may remember our sinnes, and with Peter seek and obtaine Mercy:

as though without the dumbe Cocke, which many wil not hearken to, untill he crow, the Scriptures were not a sufficient Alarū, which speak daily to us in the voyce of the Prophets and Apostles. The night is past, and the day is come, let us rise from the sleepe of sin, that we may embrace the light of Christ.

Q. Whether according (as it is conjectured) is the number of Angels or men the greater?

A. Many thinke that the number of Angels, to which multitude all mankind is compared to one sheep, which the true shepheard leaving 99 upon the hills, came to seeke this one going astray; by which they infer, that there are so many more Angels than Men, by so much as 99 sheep that stayed, exceed the number of that one that went astray.

Q. Why was Man the last worke of God in Creation?

A. Because according to his wisdom he began his workes upon the lowest and inferiour Creatures, and so he ascended with his time to the more eminent and nobler: for first he made things without life, as the first matter, the Heavens and the Earth, and the like: after that, Herbes, Plants, and Trees, which have a vegetative life onely: after,

after Beasts, Birds, Fishes, and such other, which have a sensitive life, and therefore it is no marvell that the God of order observing this order, that man, the most perfect creature, excelling all other both in body and mind, was his last and best workmanship, having an essence, and besides an essence, a vegetive life, and to that sensitive; and above this, an intellective, and above this, and all, an apprehensive saving faith, which is the soule of the soule, and the reason of reason: and which being of himselfe the *Microcosme* or epitome of the whole World, it was necessary the whole world should be made before the epitome thereof could be drawne.

And although as some object, that many creatures in many things excell Man, as the Elephant more large of body, the Hart more swift of feet, the Bull more strong, the Eagle better sighted; the Dog of better scent, the Daw of longer life, there is yet in man wisdom, by the which he converts all these to his use and service.

Q. Whether is it better to be borne of high birth onely, or from the meane to bee of an ingenuious disposition, and learned education?

A. To

Basse, W.

1524A

A. To be of high birth, and of worthy
fame,

A double honour doth o're-guild that name,
But who hath onely title without worth,
Hath crackd Faines trumpet that should set
it forth.

But who hath Wisedomes riches, Vertues
store,

Let his descent be meane, his worth's the
more.

Argus King of *Peloponessus*, for his singu-
lar wisdom & circumspection was feigned
by the Poets to have had 100 eyes: *Briarius*
for his dexterity and prowesse 100 hands:
so it was said of *Beringarius*, that he knew
all that was knowable: of *Hippius Eleus*, that
he was wont to glory that there was no Art
he was not ignorant of, were it Liberall or
Mechanicall, inasomuch that the ring that he
wore on his finger, the clothes that he put on
his back were all of his own making; but yee
for al this, he is the wise mā that learns from
every man, he is the strong man that rules
his owne affection; the rich man, that rejoy-
ceth in his owne portion, worthy of honour
that honoureth others.

Q. One came to demand of *Eucritus* the
wise *Philosopher*, whether he had rather be

Cræsus

Cræsus or Socrates : and what was his answer ?

A. Quoth he, *Cræsus* whilst I live, but *Socrates* when I dye.

Q. Whether doe more soules goe to heaven out of Church-yards, or from the Gibbet?

A. From the Gibbet certainly, as the good Thiefe from the Crosse, and no doubt many others : but from the Church-yards none, their carkasses lye buried, but the soules before are fled.

Q. What is the best present cordiall to sweeten the future pill of death?

A. Preparation and dedication, whence ensues mitigation: to which purpose saith *Seneca*, Do that which must be done, whilst thou art strong, whilst thou art wise, whilst thou art thine : expect no future time, but embrace the present, for that which is to come, is not yet thine; and when it shall be, peradventure it shall not be thine,

And yet further to prepare us, which for the most part disprepares the world since wee slip not suddenly into the graves, but by degrees, wee thinke like the foole that gazed at the Sunne, we passe not, though our progresse be never so swift, and therefore a little to fore-warne us, if any caution may enter

enter these steely times of security, wee dye daily, and some part of our life is continually lopt off, yea, we decrease even in encreasing: for first we loose Infancy, then childhood, after youth, then middle age, till at last, Death with these harbingers, seazeth upon our old age: or some age. To which purpose is here annexed a story of one who had covenanted with Death, that he at no time should come and take him at unawares without sufficient warning; but first, he should send some messengers afore-hand to say he was coming, to which they were both agreed: upon which compact, this party lived for a long time very carelesse and secure, at last Death comes and suddenly arrests him: Why, quoth he, thou hast not performed thy promise, and thereupon began to wrangle and complaine of fraud; but Death thus pleadeth for himselfe, that he had sent many messengers, for six yeares since: hadst thou not a great Feaver, after that the paine of the stone, cough, and headache, and now lastly a Consumption? and what were all these but my messengers? and therefore having performed my promise, go with me.

2. What thing is that that goeth swiftest of all

all moving things, and yet the most apprehensive of all living things cannot perceive his instant motion?

A. The Sunne, which according to some Astronomickall conjecture, runnes two hundred seven and twenty thousand miles in one houre, but herein opinions differ.

Q. Who are those that are neereſt to the Sun-riſing, and ſee the firſt day, and yet themſelves are of the colour of the night?

A. Ethiopians,

Q. What Bird is the moſt portendous of death?

*A. The Screech-owle, whoſe throat pronounceth no vowell, but a kind of groaning note; and which, as ſome ſay, to be heard or ſeene in the light, or in Cities or Townes, is very ominous, although ſome have ſlighted the portent of this or any other: as *Mefeliam* the Jew, a wiſe Captain, marching on toward the warres, a certaine Prophet bad ſtand ſtill, that they might heare the next augury by Birds; when he ſecretly in contempt thereof, ſent for a Bow and Arrow, and kild the Bird: which the Prophet noting, ſeriously rebuked him: who thus excuſed; quoth he, This was a fooliſh Bird to foretell the event of our journey, and was ignorant of her own ſafety.*

safety, which she sought not to preserve.

With like folly *Hanno*, King of *Carthage* caused many Birds to be taken, the to be put forth and taught to sing, *Hanno is a God*: in which ambitious folly he was deceived, when he thought that those would not onely continue that note, but instruct all the quirristers of the woods in the same: for they neither kept it themselves, nor taught it unto others, but fell to their old tunes againe.

Q. What Birds are those that have two hearts?

A. To answer with *Theophrastus*, the Partridge is that Bird of deceit, for it is the embleme of deceit, as it is in the *Psalmes*, *They have spoken with a heart and a heart*: and in another place, *Woe to them of a double heart*, There is a place in *Ieremy*, which saith, that the Partrich nourisheth what she brought not forth: upon which place of *Lyra* & other Ecclesiasticall Writers comment, that the Partridge steals anothers egges, and hatcheth them up, which after, hearing the voice of their owne Dam, forsake the Partridge, and leave her in her crafty folly.

Further it is observed of this Bird, that she is full of deceit, even to deceive the hunter, and many times therein so speeds, as she

pre-

preserves her selfe and her young ones: for being found together with them, she will take her to her feet, & run before thē as if she had forgot the use of her wings: thus trayning her pursuers after her, whilst her yong ones doe escape, & after flies away: which similitude *David* alledgeth of himselfe hunted by *Saul*, like the Partrich on the Mountains.

Q. What Birds are those, that are called Prophets twice borne?

A. The Cocke: first an egge from the Henne, after a Cocke from the Egge: they foretell seasons and changes of weather, according to the Verse:

*Some say for ever gainst that season comes,
Wherein our Saviours birth is celebrated,
The Bird of dawning singeth all Night long,*

And then they say no Spirit dares walke abroad,

So sacred and so hallow'd is that tune.

W. Shakespe.

Q. Which are the Schoole-masters of deathly doctrine?

A. Evill company: to which purpose Esop tels a tale how the Storke being taken among other Birds, thus pleaded for favour, in regard she was no bird of rapine, but

but just, loving, & compassionate to her dam
that she might escape. No, quoth the Fowler
since thou art taken in the like snare, thou
shalt tast of the like fare. Yet a certaine Chi-
rurgion, as told another, had brought up a
Stare, and taught her to speake. Beware of ill
company: at last breaking her bonds, soaring
amongst a company of her wild fellowes, she
was taken with the rest in a net, and was
with the rest to be kild, but by her oft repea-
ting her note, she escaped with better lucke
then the Storke.

The use of both to the Reader.

*The Stare escap'd that was at point to dye,
Because she spoke, Beware ill company:
But the poore Storke being taken in the net,
With all her pleading, out she could not get.
If by ill company thou fall i'th snares,
Feare the Storkes lucke, as well as hope the
Stares.*

*Q. What creatures are the most usefull,
the most needfull, the most powerfull, either
to helpe or offend men; and which the most
sustentative?*

*A. Fire and Water, that heat and coole,
purge and purifie al things: of which, though
both be irresistable in their fury, yet we con-
clude, Water the more useful, the more pow-
erfull*

full, the more vitall, bringing forth, nourishing & preserving infinit creatures, more, and greater than any other Element; when in the fire nothing doth live but onely that doubtfull *Salamander*. To which purpose is here annexed a story of a contention that fell betwene two Idolaters, a *Persian* & *Egyptian*, which of their Gods were the most powerfull: the *Persian* said, that his God, which was Fire, did consume or deface all other Gods, being for the most part either of Gold, Silver, or Wood: being both brought together, the *Egyptian* had bored his wooden God full of holes, filled them with water, and stopped it in with wax, which when the *Persians* fiery God drew neare it, the wax melted and the water rushed out, and put out the *Persian* God to his owne disgrace, and his servants losse.

2. *What is that, that is the originall of more Creatures of severall natures than any other?*

A. The Egge out of which proceeds Birds flying in the aire, innumerable Creatures swimming in the water, diversity upon the Land, as the *Lyzard*, and others; in both Land and Water, as the *Croc dile*; two-footed, as the *Henne*, wanting feet, as *Serpents*; with many.

many feet, as the *Locust*.

Q. Of the Flye what thinkest thou?

A. That there is no creature so small nor despicable, in which the power and wisdom of God doth not wonderfully appeare: contemplate the Flye, that little creature that deceaseth with a fillip: I doe not say to know where she is all Winter, but tell me whether in her the wisdom of God doth not as much appeare, as in creating of that great body of the Sun, the life of her, & nourisher of all creatures; observe with what nimbleness by her own naturall appetite she moveth her little body from place to place, how she imployeth her many feet. Likewise the Ant, a lesse a more slow, but a wiser creature; in her consider her providence, her diligence: vouchsafed for their wisdom to be called a people; how they provide their meat in summer, how they worke by Moone light, fearing weather: how by their diligence flint stones have bin worne by their feet; how they bury their dead, and the like, and then say not but they are a noble substance, as the sky, for that is but a simple inanimate, this a living substance, and therefore by the law of nature to be preferred before a more noble waiting life: one said merrily hee would not kill a flye
be

because it might have a father and mother: I am sure the great God is that little creatures Father; if the Sunne be her Mother.

Q. Into how many parts was the world heretofore divided, and whereupon tooke they their denomination?

A. Into foure parts; *Asia*, *Europe*, *Africa*, and *America*: *Asia* so called of the daughter of *Ocean* and *Thetis*; or as some say, of *Asia*, the Sonne of *Manus* King of *Lybia*: it is separated from *Europe* by the River *Tanais*, now called *Don*, by the Sea called *Mare de Zablace*: and by *Pontus Euxinus*, now *Mar-major*: and by the part of the *Mediterranean* Sea: and from *Africa* by the River of *Nyle*.

Europe of *Europa*, Daughter of *Aginor*, King of *Lybia*; how it is separated from *Asia* is already showne: and from *Africa* by the *Mediterranean* Sea.

Affricke, which some say is so called of one *Affer*: of the line of *Abraham*: it is separated from *Europe* by the *Mediterranean* Sea, and from *Asia* by the River of *Nyle*, by whose occasion *Geometry* was first found out by the Inhabitants of *Egypt*, in measuring out their ground and meanes overflowed by the Riuer *Nylus* once a yeare: for there

there it never raines, or is other moisture.

America or *West Indsa* so called of *Americus Vesputius*; but first found out by *Christopher Columbus* of *Genoa*, in the yeare of our Lord, 1492. It is in manner of an Iland, round about invironed by the Ocean Sea.

2. *How many were the Monarchies of the world?*

A. Foure, the first of the *Assyrians*, founded by *Ninus*, about the yeare of the world, 2220: when after it had endured the terme of 1655 yeares, it was lost by *Astyages*, and conquered by *Cyrus*.

The second Monarchy was of the *Persians*, founded by *Cyrus* in the yeare of the world 3425: which after it had endured 191 yeares was lost by *Darius*, and subdued by *Alexander the Great*.

The third Monarchy was of the *Grecians* founded by *Alexander the Great*, 320 yeares before Christ: after the death of *Alexander* it was divided among the Prefects, which in his life-time he had appointed in divers Countreyes: by which division *Selucus* was King of *Syria*, *Ptolomeus* of *Egypt*, *Antigonus* of *Asia*, *Cassander* of *Macedonia* and *Greece*, all which Countreyes were after subdued by the *Romans*.

The

The fourth Monarchy was of the *Romans*, founded by *Julius Caesar*, after the building of *Rome*, 706 yeares, and before Christ, 47 yeares.

This Monarchy flourished about the space of 470 yeares, after lost and divided, and about the yeare of our Lord, 801, it was restored by *Charles* the Great, and by him united to the Crown of *France*, & by his successors translated into *Germany*, where it remaines as a shadow onely of the greatnesse of the ancient Roman Empire.

Of the sixe Ages of the world.

The first Age from the Creation to the Flood, endured according to the *Hebrewes* 1651 yeares, which agreeth with *St. Hierom*, *Bede*, *Plato*, and the common text of the Bible: the 72 Interpreters, and *Eusebius* hold, it endured 2242 yeares: *St. Austen* is of opinion, that endured 2272. From this age we passe further intending brevity.

The second Age from *Noah* his Flood, till the birth of *Abraham*, endured according to the 72 Interpreters, *Eusebius*, and the greatest part of Writers, 942 yeares; and according to the *Hebrewes*, but 292. In this Age was builded the Tower of *Babel*, the Empire of the *Affyrians* beganne; and the great

great City of *Ninivie* was builded, which contained in circuit three dayes journey.

The third age from *Abraham* to *David*, endured by the agreement of all Authors, 942 years: during this Age was the peregrination of *Abraham*: the beginning of the *Amazons*, *Sodom* and *Gomorrah* destroyed, *Ioseph* sold to the Egyptians: *Moses* passed the red Sea: *Iob* the iust: *Iason* conquered the Golden Eleece: the destruction of *Troy*: the *Latines* began to rule in *Italy*.

The fourth Age from the beginning of the reigne of *David*, till the peregrination of the *Iewes* into *Babylon*, endured 485 yeares: during this age the Empire of the *Assyrians* was translated to the *Medes*, *Carthage* was built by *Dido*: and *Rome* by *Romulus*, the destruction of *Hierusalem* by *Nebuchadnezzar*, and thereupon the captivity of the *Iewes*.

The fift age from the transmigration of *Babylon*, to the coming of *Christ*, for ever blessed, endured by the agreement of all, 589 years, during this Age, *Cyrus* began the Monarchy of the *Persians*: the 70 yeares of this age, the *Iewes* returned to their Countrey: *Plato*, *Aristotle*, & *Demosthenes* flourished: *Alexander* won the Monarchy of the world,

and

and *Cesar* usurped the Empire of *Rome*.

The sixth Age began at the birth of our Sa-
viour Christ, and hath endured to this time,
which is 1640, and shall from hence conti-
nue to the worlds end.

*Of the seven wise-men of Greece their names
and why they are so called.*

When wisdom forsooke the earth, and
folly was invested in the roome thereof;
some from small sparkes began to assume
the name of Wise-men, and they were
Greekes; of which *Byas*, borne in the haven
Towne of *Priene*, in the Countrey of *Ionia*,
was one: *Solon* borne in the Iland of *Sala-
mine*: *Chilo*, borne at *Lacedemonia*: *Cleobu-
lus*, borne at *Lind*, in the Ile of *Rhodes*: *Pit-
tacus*, borne at *Mitelen*, in the Ile of *Lesbos*:
Thales, borne at *Mylitana* in Greece, *Perian-
der*, King of *Corinth*. These were the best of
wise-men, it should seeme in this scarcity:
for when there were many, notice was scarce
taken of any, and yet at this day in the plen-
ty of wisemen; in the opinions of some truly
wise, there is no such store: for say they, it is
one thing to speake wisely, another thing to
live wisely, another thing to be accounted a
wise-man, but the greatest thing to be a wise-
man, to live by his full knowledge, to aske

Counsell in what he doubts, and to live in the practise of what he knowes and learnes.

Of the tenne Sybils.

The first was of *Persia*, called *Sambertia*, which among other Prophecies, said, *The wombe of the Virgin shall be the salvation of the Gentles.*

The second was of *Lybia*, one of her Prophecies were, *The day shall come, that men shall see the King of all living things.*

The third was *Themis*, surnamed *Delphica*, because she was borne and Prophecied at *Delphos*, *A Prophet shall be borne of a Virgin.*

The fourth was *Cuma*, borne at *Campania in Italy*, who Prophecied, *That God should be borne of a Virgin and converse among sinners.*

The fift was the famous *Erethraa*, borne at *Babylon*: who especially prophecied a great part of our Christian Religion, in certaine Verses recited by *Eusebius*: the first letters of every which Verses being put together, makes these words; *Iesus Christ, Sonne of God, Saviour.* These Verses are translated into Latin by *St. Austine*, lib. 18. c. 25. of the *City of God*, where they may be read at large.

The

The sixt was called *Samia*, borne in the Ile of *Samos*, which said, *Hee being rich should be borne of a poore Virgin, the creatures of the earth should adore him, and praise him for ever.*

The seventh was called *Cumana* from the name of the place where she Prophefied: she Prophefied, *That he should come from heaven, and reigne here in Poverty.*

The eight was *Helespontica*, borne at *Mars* mise in the territory of *Troy*: *A woman shall descend of the Jewes, called Mary, and of her shall be borne the Sonne of God, his Kingdome shall remaine for ever.*

The ninth was of *Pbrygia*, and Prophefied in the Towne of *Ancire*: one of her sayings was, *The highest shall come from heaven, and confirme the councill in heaven, and a Virgin shall be shewed in the vallies of the desarts.*

The tenth was *Albunea*, surnamed *Tibur-tina*, because she was borne at *Tybur*, fiftie en miles from *Rome*: *The Invisible Word shal be borne of a Virgin, hee shall converse among sinners, and shall of them be despised.* *Lactantius Firmianus* rehearfeth divers of their Prophefies, without making any particular mention of them, they are to be referred specially notwithstanding, as it should seeme,

seeme, unto *Sybilla Samberta*, who wrot 24 Bookes in verse, chiefly intreating of the comming, miracles, and life of Christ; whereunto the sayings of all other *Sibyls* are conformable,

The ten Persecutions under the Roman Emperours.

THe first began in the 13 yeare of *Nero*, in such sort, that the Christians were faine to hide themselves in the Caves of the earth.

The second, in the twelfth yeare of *Domitian*, who caused *St. Iohn* the Evangelist to be put in a vessell of burning oyle, whereof he received no hurt.

The third, was the tenth yeare of the reigne of *Trajan*.

The fourth began under *Marcus Antonius*, and *Aurelius Commodus*, Emperours.

The fifth under *Severus* Emperour.

The sixt began by the indignation of *Maximinus*, who especially persecuted the Clergy.

The seventh began under the Emperour *Decianus*, and continued cruelly.

The eight under the Emperour *Valerius*.

The ninth under *Aurelianus*.

The tenth began by the commandement of the Emperours, *Dioclesianus*, and *Maximianus Hercules*; this persecution was far more

more cruel and generall than any of the rest, insomuch, that *Dioclesian* in the East, and *Maximianus* in the West, destroyed all Churches, and tormented the Christians with all strange torments.

The eight times Rome hath beene taken.

First, by the *Gaules*, under the conduct of Captaine *Brennus*.

2 By *Alericke*, King of *Gothes*.

3 By *Genfericke*, King of *Vandales*.

4 By *Totila*, King of *Gothes*.

5 By the same *Totila*, after *Bellizarius* had re peopled and repaired it, *Bellizarius* more unfortunate than *Rome*, the onely man for prowesse in his time, came after, to the amazement of greatnesse, by Fortunes wheeling, to stand by the high-way side and beg, *Date obulum Bellizario* Give a halfe-penny to *Bellizarius*.

6 By the *Moores* and *Sarazens*, followers of *Mahemet* his law, *Gregory* the fourth Pope.

7 By *Henry* the fourth Emperor of *Germany*, *Gregory* the 7 Pope.

8 *Rome* was lastly taken by *Charles* the last Duke of *Bourbon*, who being slaine as he scaled the *Walles*, thereby the Souldiers without a head, tooke more advantage to destroy

destroy the City, and commit all kind of enormities, saving that they burned not the Churches, though they spoyled and robbed them to the uttermost, most of the Army being *Germans* and *Lutherans*: this happened to *Rome* in the yeare of our Lord, 1527. *Clement* the 7. Pope.

The seven Saxon Kingdomes that England was once divided into.

THE first was the Kingdome of *Kent*, which had his beginning of the Saxon *Hengist*, in the yeare of our Lord 476, and continued 242 yeares.

The second Kingdome was of *Sussex*, or *South-Saxons*, which began by the Saxon *Ella*, in the yeare of our Lord, 482. this continued 112 yeares.

The third Kingdome was of *East-angles* or *East Englishmen*, and contained *North-folke* and *Suffolke*; as it was first begun by the Saxon *Offa*, in the yeare 492. This Kingdome held 376 yeares, the last King wherof was *St. Edmund*, martyred by the *Danes*.

The fourth was the Kingdome of *West-Saxons*, containing the West Countrey of *England*, and had his beginning from the Saxon *Cerdicus*, in the yeare 522. and continued 378 yeares: The Kings of this Countrey

trety subdued, at length all the other fixe Kingdomes, making all the South part of this Iland one Monarchy.

The fift was the Kingdome of *Northumberland*, contayning the Countries betwixt *Humber* & *Scotland*, & had his beginning of the Saxon *Ida*, in the yeare of our Lord, 547. This continued the terme of 409 years, first under the *Saxons*, and then under the *Danes*.

The sixt Kingdome was of the *East Saxons* or *Essex*, which began by the Saxon *Sebert*, in the yeare 614, and continued till the eight yeare of *Edward* the Elder, 293 years.

The seventh Kingdome was of *Mercia* containing *Huntingtonshire*, *Hertfordshire*, *Gloster-shire*, and others, and was the grearest of all the other, taking his beginning of the Saxon *Penda*, in the year 626. and continued from *Penda*, till that *Edward* the elder chased out the *Danes*, about 210 yeares.

These seven Kingdomes of the *Saxons*, besides that of *Wales* and *Scotland*, were all contained at once in this Iland of *Brittaine*, and continued a long space.

Of the fortunate Ilands.

Where the Ayre is of that singular temperature, the Earth of that fruitfulness, that

the Husband-men have their Harvest in *March* and *April*. Here all good things doe abound, plenty of fruits, plenty of Grapes, the woods and hedges bringing forth excellent Apples of their own accord. There the grasse mowed down, in 5 dayes space will grow up to the length of a Cubit. At *Christmas* they have Summer, and all fruits ripe. The earth yeelds her fruit five or sixe times a yeare. In their sowing, every two graines bring forth a thousand.

Q. Whether are there stones gendred in any place then in the earth?

A. There are, and first, the Thunder-stone in the ayre; ingendred out of a cold and dry substance: divers precious stones breeding in divers creatures: besides (as *Erasmus* writes) a stone which ingenders in the body of a man which stone may no lesse instruct us of Mortality and Death, then those stones in times past which were usually brought to the Emperor at his Coronation, by the makers of Tombes; that he might choose and direct of what sort of Marble, or other stone his should be made of.

Q. What was the punishment in ancient time for slaves, before Gallies were?

A. Condemned to the Mill, and those that
thus

thus performed the labour of the horse, or the wind, had a large fillet put about their necks, that they might not put their hands to their mouths to eat either the meale or the corne, so that what the *Jewes* were forbid to doe to the Oxe, these did to men. This is more largely commented upon by *Thomas Aquinas*, of whom it was said, being a boy, he was called for his silence amongst other Schollers, The mute Oxe but his Master *Albertus Magnus* perceiving his studious disposition & sharpnesse of wit, said, This Oxe if he begin to Low, will fill all the world with his lowing

It is said further of him, that his master *Albertus* having made the statuary of a man, such art was used in the resemblance, that with wheelles and engines so cunningly couched and hid therein, it not onely moved the foot, but the tongue and eyes, and spake some words very distinctly. This statuary he conveyed into his Chamber; his Scholler *Aquinas* being busie at his booke, from whence it went into his study and spake, he strook into a great astonishment, rushes upon it, throwes it downe and breaks it. Oh quoth *Albertus* thou hast at an instant destroyed my thirty yeares recreation.

Q. Are the Stars living creatures or no?

A. They

A. They are not, though there are some that affirm the contrary of the Sun, and the Moone, and some stars, which they say are animate, and the reason is because they are commanded to run their course. And in *Jeremy*, the *Moon* is named the *Queen of heaven* : and some averre from the testimony of *Iob*, where he saith, The Stars were not pure in his sight, that therefore they are reasonable creatures, and capable of vertue & vice.

Q. How is the Pope compared to the Sun?

A. Of late times it is said of the Pope, that he is as the Sun and the greater light; Kings and Emperors are as the Moon, and the lesser light, and receive their serenity from the Sun.

Q. What is the difference between the visions of the Sun and the Moone?

A. Under the Sun is scene continuall day, every moment heat and pleasure: he beholds me rising, working, walking, dining, stirring, gilded trees, and flowery meades, & all this by the light of his own light, whereas on the other side the Moone walks by solitary shadowes, and comfortlesse darknesse; heares not fingers in the woods, sees not the labourers in the fields, peepes in upon sleepers and dreamers, so that she may thinke all mortals dead.

*Of the Eclipse of the Moone, and of
the Soule.*

As the interposition of the earth betweene the Sun and the Moon, is the Eclipse of that light, so the interposition of sin between God and the Soule is the cause of the Eclipse thereof, and therefore saith the Prophet in the consideration thereof, Thou hast covered thy selfe as with a cloud, so that no prayer may approach thy Sanctuary.

To which purpose in Allusion whereof, saith an Author, he that looks for stability in the various change of humane affaires without Eclipse or interpositiō, may as wel expect constancy in the Moone, which sometimes seemes full, sometimes empty, sometimes not at all, as it did to the Ass that drinking in the water, thought he had drunke it up, because at first he saw it in the water, and by & by it was gone, being hid under a cloud; and which further are illustrated in these Verses following :

The wheele of Fortune, and the restless
Ocean,
Are like the Moone their Mistresse, still in
motion.

*Q. What Art is that, that makes use of
the vilest things in the world?*

A. Phy.

A. Physicke makes use of those things
 some wonder were created; as of Scorpions,
 Flyes, Waspes, Serpents, Toads, and such
 like, nothing being so vile but serves for
 some use, and many herein effectually, accor-
 ding to the Poet: (live,

*There's nought so vile that on the earth doth live,
 But to the earth some special good doth give,
 Nor ought so good, but strain'd from that
 faire use,*

*Revolts from vertue, stumbling on abuse:
 Vertue it selfe turnes vice, being mis-applide,
 And vice sometimes by action dignifide.*

Pope Alexander the fourth disputed on
 a time at his Table, where the Commons
 wealth were better to have many Physicians
 or to be without? some said, Better to bee
 without, for 600 yeares was Rome without,
 and never in better health. But his Holinesse
 affirmed, he thought otherwise; for, quoth
 he, if there were no Physicians, the world
 would scarce containe her people. A worthy
 answer of the Pope, for if the Physitian kills
 the body, he the soule.

Pythagoras calleth Physicke, a Divine
 thing: if it be so; then I hope it cures the
 soule, as well as the body, otherwise the
 creature is not sound, if he be sicke in the

Nobler

Nobler part.

Q. Which is the principall of all diseases?

A. Some say the Plague is principall of all diseases; as Warre the head of all calamities; yet gluttony kills more than either the Plague, Famine, or Sword: for though all love health, yet most betray it this way, especially those, *quibus cæna pœna, pulpa culpa, spicula pocula, vagina lagena, prælia prædia*: whose fare is their snare, whose healths are their sicknesse, whose warres are their dinners: for more such have beene hurt by naked and flattering *Venus*, than by armed and irefull *Mars*.

Q. What was Theophrastus complaint at his death?

A. That Crowes, and Dawes, and Harts lived so long, being things of so littleworth, and mans life was so short, that he lived not to attaine the full depth of any knowledge and perfection in this world, as it followeth in this Verse.

Skill comes so slow, and Death doth so life crave,

That past the Schoole, w^e are entred to the grave.

But we Christians cease that complaint and say, If we live but to know God as we should

Rasse, W.

should ; we live long enough, for in the world to come, all fullnesse of knowledge shall be made manifest unto us.

Q. A certaine Hermit learned three leaves and what were they ?

A. The Red, the White, and the Blacke: the blacke was his perpetuall meditation of Death : the red, the vertue of Christs passion : and the White, Blessed life.

Seneca saith, he learned two leaves : Before Age to live well ; in Age to dye well : in this early Wisedome so to prepare, that after-griefe may not seize upon passed joy.

Q. Of old men, and why they are called twice children ?

A. Not so much for the weakenesse of their age, as for their resemblance otherwise : for first their haire turnes white, as most Children are in their Infancy : next they have baldnesse or scarcity of haire, thirdly, want of teeth : fourthly, weakenesse, lightnesse of mind, and childishnesse of manners: and then delight they in the company of children, as if they would call them fellowes ; and therefore saith one, Old men that carry their legs in their hands, should smell of honesty.

Certaine old men rebuked and threatned divers

in the divers young men, for some misdemeanour
ledge towards them, as they passed by them in a
Church-yard: quoth one of the young men.
three It makes you the more bold, because you
are so neere your houses, meaning their
ackes: graves.

on of One said, I feare not old age, because I
s pass have nothing to accuse me in it.

: Be. Another saith, I feare old age, because it
vell: comes not alone.

Quid Puer, quid Senex.

that Take away the first letter from *puer*, for
oy. a Boy, and there remaines *Ver*, which sig-
alled nifieth the Spring.

e of Take the two first letters from *Senex*, for
her. an old man, and there remaineth *Nex*, which
signifieth Death: and thus are bocht their
as Natures expresse in both their Names.

V E R

N E X.

Q. Some Ancients were wont to swear
esse, by the number of foure, and what was the
e of reason of that?

A. Because no number seemed to be more
hem perfect than this: first, for because there
men are foure Elements, Fire, Aire, Water, Earth:
ould foure seasons of the yeare, the Spring, Sum-
mer, Autumne, Winter: foure qualities of
ned all things, hot, cold, moyst, and dry: foure
vers parts

parts of the heavens, East, West, South and North, &c.

Q. Wherefore do the Iewes weare the fourth vowell O upon their breasts?

A. One answered thus pleasantly, Because it is a letter of griefe for their sin in rejecting and crucifying our Saviour Christ. Others Because it is a cypher, and like themselves of no value or knowledge: Or else because they living by Usury, this Cypher, though it be nothing of it selfe, yet it helps to increase the summe.

Some compare the letters to men sitting at a Feast, the vowels to learned and grave men that speake with full sound: halfe vowels, to women and young men that sometimes speak, and then modestly: the mutes to boies and children, that heare others, speakes little themselves but learne.

Q. What is the most unnecessary letter in the row?

A. K, because C is of the same sound.

Q. What letters doth God most punish us withall?

A. F, P, P, *fames, pestis, pralium*, hunger, pestilence, and warre.

Q. What two monosyllables are those that trouble the whole world?

A. Est

A. *Est, & non est* : It is, and it is not, the beginning and progression of every contention and controverſie.

Q. *What letters be thoſe that be full voices and preſent the knowledge of them?*

A. The Hebrew, where *Aleph* ſignifieth diſcipline; *Betha* houſe; *Gimelfulneſſe* of voice *Daleth* bookes : and ſo there are ſome who from the fulneſſe of the Hebrew letters, doe demonſtrate the whole Hiſtory of Chriſts birth, paſſion, and reſurrection.

Q. *What one verſe is that, that containeth in it the whole Alphabet?*

A. *Gaza frequens, lybicos duxit Carthago triumphos.*

So this verſe containes almoſt all parts of ſpeech in Grammer :

Verbum dans mihi Chriſte tuum, non das mihi verba.

Such comfort to my heart, O Chriſt,
thy word to me affords,

That it is more than if the world
ſhould bring me all her words.

Q. *What language would children ſpeake if they were not taught?*

A. *Quintilian* tells of a King, that for concluſion cauſed certaine Children to bee brought up in a wood, by one that was dumbe

dumbe, which indeed did pronounce some
 unperfect sound, which could not be made
 a speech: Like to that is the Iesuites report of
King Magor, that caused thirty Infants to be
 shut up in a solitary place, where though they
 were attended upon with all necessaries; yet
 they should never heare voyce, to the end the
 King may try what language they would
 speake, because of that Countries religion he
 would bee of: but the King lost his aime; for
 none of them spoke distinctly any language;
 and so the King is still of that religion.

Bellum Grammaticale.

There is a warre in words, as there is in
 Grammar, the Schoole mistress of words:
 where the Verbe challengeth the worthiest
 part to her selfe, for which she alledgeth ma-
 ny reasons: the Nounne resisteth them, and
 saith, without her no speech can stand, as in
 this example following, where is a diverse
 signification in neerenesse of words.

Clava ferit, Clavus firmat, Clavis q̄recludit.

Club strikes, Naile fastens, Key shuts.

Parere vult mulier, sed non parere marito.

A woman will bring forth, but not obey her
 Husband.

Tange

*Tāge Lyrā digitis, Lirā fas arator in agris,
Sulcus agri Lira est dat Lyrā taēta sonum.*
And in this last there is *Lyra* for the Harpe,
and *Lira* for a Furrow; the one for the
ground, the other for the sound.

There is also, as there is mystery in words,
many mysteries in writing; the juyce of an
Onion will not be read, unlessse you dry the
Paper, some other cannot be read, unlessse the
Paper be wet. Some write placing D for A,
and A for D, and so of the rest; a secret
kind.

*Q. Who were the best Orators, and what
is the chiefest use of Oratory?*

*A. Tully and Demosthenes; Tully was
admired more for his tongue, than for his
heart: Aristotle more for his heart then his
tongue: Plato for both. It is said of Tully that
he had none like him: of Demosthenes, that
he had few. And for Oratory; as wit is the or-
nament of man, so eloquence is the ornamēt
of wit, which doth no way so much become
it selfe, as displaying the power thereof in
perswading to truth, and dissuading from
falsehood, with that violence forcing to the
end, the hardest heart, as the Axe falleth upon
the Adamant.*

*Q. What is the difference between Logick
and*

and Rhetoricke.

A. Rhetoricke discloseth the hidden Sayles of speech, Logick forceth it forward with Oares, Cleanthes being asked the difference betweene Rhetoricke and Logicke, first he clutcht his fist, and then he shewed it open.

It is said of Chrysippus, that he was so bene to his acute Logically positions, that he would have famished at his Table, if his maid Melissa had not put meat into his mouth.

Q. Some of Ovids friends wisht him to take three verses out of his Epistles that they disliked, and what was his answer?

A. No queth he, that face seemes fairest that hath some moale.

A Problem.

What thing is that, that doth with most men raigne?

Tell me but in three words, and make it plaine,

The answer.

I will not take three words, but one to tell

'Tis right or wrong that doth in one word dwell:

Three words there are, three letters, and the same,

From which the world hath right wrapt in wrongs name.

Lex in the Latine tongue is the feminine gender, in the Greeke the masculine; which is the best as they say; because she should rule as a man, and not to be over-ruled as a woman: and therefore for the even sway thereof it is called the Kings right hand, because by it Kings raigne, and Kingdomes without it are so far from flourishing, that they be nearer perishing; for a kingdom without justice, is like a Ship without a Rudder in the midst of the Sea, and under it good men do according to the Lawes, evill men suffer according to the lawes.

Q. How many are they among other faculties, that the whole world is governed by?

A. Three: Divinity, Law, and Physicke; according to the Verse:

*Theologis animam subjecit lapsus Adami,
Et corpus Medicis, & bona Iuri dicis.*

Our soules, our bodies, goods by Adams
fall,
Are to Divines, Physitians, Lawyers
thrall.

Q. What is the reason Truth lasts so long?

P

A. Be

A. Because it is the Image of God : but another in consideration of our times, sayd, Because it was so seldome worne : according as these Verses seeme to import :

*Omnibus rebus jam peractis,
Nulla fides est in factis,
Mel in ore, verba lactis,
Felix in corde, fraus in factis.*

Englised.

All things finisht now and ended,
Nothing's spoken that's intended;
Where milke and honey-words proceed,
There's gall i'th heart, deceit i'th deed.

Q. Is it all one thing to lye, and to tell a lye?

A. Not, for he which lyes, is not deceived himselfe, but seekes to deceive another; but he which tels a lye, is deceived himselfe; therefore a good man must take heed that he doe not lye, a wise-man that he doe not tell a lye; though most now with *Malchus* servant have their right eare cut off, that they can heare nothing rightly, nor speake any thing truely, which is a most hateful vice; but let every good man say, *Ita me veritas amet, & ego veritatem, tanquam, ani-*

manus meā, quæ est rara avis in terris: so I love truth, and truth love me, as mine own soule; though this be somewhat a rare bird in these times.

Q. Is faith to be kept with an enemy?

A. It is; for we are not so much to consider to whom, as by whom we have sworne: and therefore he is found much faithfuller: than thou, which beleeving thee, having sworne by the name of God, hath beene deceived; then thou that by that meanes hast deceived him, though nothing be now more common than so to deceive.

*The Oath which the Ancients swore
by, called Joves
Stone.*

This Oath they held very sacred, for he that swore, was to hold in one hand a stone, and then to pronounce these words:

If knowing, I deceive, Jupiter cast mee from my Gods, from my Countrey, and from all happinesse, as I cast away this stone.

Q. From whom for the most part doe wee heare truth.

A. From childishnesse, from sleep, from the foolish,

Foolish, from the drunke, from the mad.

Lewis 11, was wont to say, all things were plenty in his Court, but only truth was scarce. Of which saith *Tully* in the commendation thereof, it hath so much power, that by no deceit, wit, or cunning it can bee overthrowne; and although it hath neither patron nor defender, yet it defends it selfe, and it is like the blood of the Goat, that it will breake the very stone to appeare.

Q. What thing is that which for the most part want successors?

A. Vertue and truth; for though a man may bequeath his goods by testament, yet can he neither Vertue nor honesty.

Q. What is meant by the Riddle in Virgil
1, Dic quibus in terris, &c.

Englisht.

1. Tell me in what part of the earth thou canst behold, looking up, but three yards of heaven?

2. Tell me in what part of the earth, flowers grow inscribed with the names of Kings, &c.

A. Of the first, some understand this to be meant of the diggers in silver mines, of which if any one looke up from thence he cannot behold above three yards of he-

ven. And for the second of these flowers (it is thought) he meant gold and silver, which being coyned in money, is inscribed with the names of Kings, and the most precious Roses among men: and yet *Virgil* himselfe then living, being asked this questiō, said, he struck that crosse in *Grammar*, to torment curious Readers and Interpreters.

Golt. *Diētio scripta per l, Germanica, grata cuique est :*

Gott. *Est tamen l, dempta vox ea nobilior.*

Gold. This German word with *l*, is large of fame :

God. But *l* subtracted, the most noble name,

*Germani cunctos possunt perferre labores,
O utinam possent tam bene ferre sitim.*

The Germans to all labours them inure,
O that they could but thirst so well endure.

Cleobulus Riddle of the yeare.

There is a father which hath twice sixe
Sonnes, and they have thirty daughters a
peece party-coloured, having one cheeke
P 3 white,

white, and the other black, and they never see one anothers face, nor live above 24 houres.

Q. There is a thing that is neither Fire, nor Moone, nor Starre, and yet it shines only in the night, and what may that be?

A. The Glow-worme.

Q. What is that that stands still on foot, and with the other walks round?

A. A pare of Compasses.

The Crocodiles syllogisme she proposed to the woman whose Child shee had gotten.

If (quoth she) thou shalt tell me true what I intend, I will give thee thy sonne. Quoth shee, That thou wilt not restore him me: now therefore give him me, because I have told true. Why then quoth she, if I doe restore him thee, thou hast not told true, and therefore I will keepe him.

To which purpose one thus asked his servant, Art thou not a lyar? Tell me true: but his sophisticall servant said, If I bee a lyar how wilt thou that I tell true? If I be a lyar I will say I am such an one, that thou mayst know me not to be such an one.

Resolve this Riddle.

The Cretans are lyars, saith Epimenides

he himselfe being a *Cretan*; now if the *Cretans* be not lyars, *Epimenides* lyed: if the *Cretans* be lyars, how did *Epimenides* tell true he himselfe being a *Cretan*?

I will now put to thee some questions to find an answer for thy selfe, to see if thou canst yet swim without *Corke*.

Q. Since there is no new thing under the Sunne, how comes it that in the old world, some say they have found a new?

When *St. Paul* wrote to the Romans, why did he not write to the Pope?

Objurgatory Letters came to *Iehoram* a wicked King, written by *Elias* the Prophet, when *Elias* was translated into Heaven, his Father *Josaphat* living: now tell me, When and where these Letters were written, and by whom they were sent, *Paral. 2. 21.*

Q. How comes it that some black stones draw white lines, and white silver blacke lines?

*Mille boves pascunt, vitulorū millia centum
Musca super vitulum quem libet una sedet.*

Englised.

In a faire medow fed a thousand Oxen;
and one hundred thousand Calves, and up-
on every one of these sate a Fly, now tell me

P 4

how

how many legges were there in all?

Two young men carried Egges, and as they travelled by the way, at last, the one said to the other, If thou give me one of thy Egges, I shall have as many as thou: to whom the other replied, But if thou give me one of thine, I shall have twice as many as thou. Now I would aske, How many did each of these carry?

(annos,

*Tot prior ova tulit, quot lustrum continet
Posterior vaga quot sidera mundus habet.*

5 — 7

A certaine Marriner transporting thirty passengers in a ship, of which fiftene were Christians and fiftene Jewes, there arose a great tempest, so that the ship could not be safe, unlesse at least halfe of the goods and halfe of the men be throwne over-board to lighten it: and then they beganne amongst themselves to debate and agree after what manner this should bee done; at last they were content, that the Master should set them all in a round Circle, beginning where hee would, and so every ninth man should be throwne over till fiftene were gone,
the

the Master sparing the Christians, so ordered and placed them, that every ninth man was a Jew: and so the Christians was safe, and all the Jewes were lost.

Q. But how was this done?

A. First, he placed them in this order: 4 Christians, 5 Jewes. 2 Christians, 1 Jew: 3 Christians, 1 Jew: 1 Christian 2 Jewes: 2 Christians, 3 Jewes: 1 Christian, 2 Jewes: 2 Christians, 1 Jew; and hee beganne to number from the first of the 4 Christians: as for example:

CCCC. IIII. CC. I. CCC. I. C. II. CC.
III. C. II. CC. I.

Q. What labours of all other are the most grievous?

A. Docentis, Imparentis in bello, Precantis, parturientis.

Of him that teacheth, of him that commandeth in warre, of him that prayeth, of her that bringeth forth: the vulgar say, the labour of the hand, but the wise say, that of the mind, which not onely wearies the bo-

dy but dryes up the bones, and hastens old age and death, whereas the other is healthfull to both. A certaine woman told King *Antigonus*, that he was happy, because he was a King: O Mother, quoth he, if thou didst know the many cares that are worne with this Diadem, thou wouldst not take it up from the dirt.

Some say, the care of the Magistrate, although much lyes upon the Church-man, but more upon the Magistrate, that hath not onely the care of foules, but of bodies and goods, and therefore they are called Gods.

For the care and paine in child-bearing no man doubts; and experience maketh manifest, the miserable Mother to have anxiety and griefe of mind before, in and after: and the more, that when she hath brought forth, it is the enemy of God, and effect of her sin, insomuch, that one woman said, she had rather dye tenne times in the warres, than once to hazard the danger of child-birth. Thus *Luther* distinguisheth of these labours.

Sudor { *Oeconomicus* } est { *magnus,*
Politicus } { *major,*
Ecclesiasticus } { *maximus.*

The labour { Husband- } is { Great,
of the { man, } { Greater,
{ Magistrate, } { Greatest of
{ Minister, } { all.

Yet since the vulgar lightly esteeme this labour of the mind, and thinke much that their labour of body should so far extend to maintain the honor and leasure of the mind, I will thus propose an example : When cattell could speake it is said the sheep said unto their Master, We thinke we have hard measure at thy hands, in that thou takest from us both Wooll, Cheese, and Lambes, and without allowance from thee, turnest us to seeke our living from the earth, when to thy Dog, that yeelds thee none of these comforts, thou impartest thy bread from thine owne hand : but then the Dog replied, All this J have, and deservedly it is to me due, for I am he that preserves and keeps you from the theft of men, and from the rapine of the Wolfe : the sheepe hearing that,

was

was content the Dog should have a greater allowance.

St. *Martin* seeing a Sheepe new shorne, said; This beast hath fulfilled the Commandement, for shee having two coates, hath given one to him that wanted.

Of I. Hus, and M. Luther.

Of *Hus*, his adversaries were wont to say, That he had the sound of a Goose, but hee prophesied, that after 100 yeares a Swan should come, whose shriller note should more tingle their eares, and oppose their errors, whose fore-runner he was; they burned his bones many yeares after, but cannot deface his memoriall; and *Luther*, which was his Swan, did accordingly after succeed.

This grave and reverend man upon a time reproving a disordered, lustfull, and irefull liver, was answered by him, that his exorbitant and irregular life proceeded from the corrupt motions and affections of his heart, which hee had laboured, but could not suppress: No (quoth he) why, though it bee impossible for you to forbid the birds to flye over your head, yet notwithstanding you may

may keepe them from making their nests in your haire.

Q. What creatures are those that excell Man in the senses.

A. The Bore in hearing, the Spider in touching, the Eagle in seeing, the Ape in tasting, the Vulture in smelling, according to this following Verse here formerly expounded :

*Nos aper auditu præcellit, aranea tactu,
Vultur odoratu, linx visu, simia gustu.*

Q. When is dirt handled by dirt ?

A. When the Potter worketh his vessell.

Q. What household Creatures are those, which never by nature grow gentle to a mans hand, nor never by Art ?

A. The Flye, the Swallow, and the Mousc.

Q. What creatures of all other are the slowest, and which the swiftest ?

A. The Snaile, and the Eagle, which upon a Contention betweene them, whether should come first to a place, three dayes were assigned them, during which time the Eagle trusting to her present swiftnesse, loytered, and deferred so long to the last, that the Snaile crept there before her. This Fable admonisheth continuall progression and.

and study to be more effectually to attaine wisdom, then the seldome hasty snatches of the too confident in his owne ability and strength.

Q. What City is that that is founded in the waters, compassed in with waters, and hath no other wals but the Sea?

A. Venice, situate in the bosome of the Adriaticke Sea, which hath continued unshaken or unconquered since the first building 1152 yeares, and at this present famous in Buildings, Riches, and Government.

Q. Whereupon did the Ancients name England?

A. England ab Angulo, as being an Angle of the World, ingirdled round about by the Sea, no where embracing the Continent, having within it plenty of all things and comely personages the possessors, as Saint Gregory on a time said, seeing certaine English youths at Rome, Well you may be called Angli, English; quia vultu nitent ut Angeli, because their faces shine like Angels.

Q. Why was it called Britannia?

A. Or from Brutus, or Brito, a King; or rather, as Master Camden has it, from Birth;

Birth; that is, *Woad*, or *Oade*: and *Ferie Regio*, because the Inhabitants used to paint themselves with *Woad*, or *Oade*.

Q. What is that that being blind it selfe, leades the blind, & beares him that beares it?

A. A Staffe.

Q. What is the Proverbe of going to Rome?

A. He that goes first to Rome sees a bad man: he that goes the second time, meets with him: he that goes the third time, brings him home: as one said of a Jew woman, He that lookes upon her with delight, is in his way to Hell; he that talks with her, mends his pace; and he that enjoyes her, is at his journies end.

Q. How should man and woman be made like in marriage?

A. Let the man be inferiour in state and birth, and then marriages makes them equall, she the better in descent and substance, he in sence and sexe.

Solon the Philosopher said upon the marriage of his friends daughter, Whosoever this way hath got a good sonne in law, hath found a sonne, or rather better than a sonne: but who so hath found an evill one, hath lost a daughter. Likewise another Phylosopher having

having lost his Wife, said ; O Philosophy, thy Precepts are tyrannicall, for thou bidst us Love, and if we lose what we love, thou biddest us grieve.

Q. By what meanes shall a young Papist mench be as it were both a Wife and a widow, and be sure to keepe fasting-dayes and nights enow ?

A. By marrying with an old and impotent Husband : but the quietest marriage saith one, is that, when the wife is blind, and the husband deafe.

Q. Quid facies Veneris faciem cum veneris ante ?

Ne sed eas sed eas : ne pereas, per eas.

The conceit of these Verses lyes in the Latine words which cannot be expressed in the English ; the question, *What wilt thou doe when thou comest before the face of Venus ?*

The answer, *I will goe and not stay, least I perish in that way ?*

Q. What was the saying in ancient time concerning friends ?

A. That it was good to have friends, but bad to neede their helpe : for friendship now adayes depends upon great fortune and little need : for as the Poet said ;

Who

Who ne're wants, shall never lacke a friend:
And who in want a hollow friend doth try,
Directly seasons him his Enemy.

But, say we, such a one as is onely a friend
in words, is as bad as him that coynes false
money: and therefore,

*Fide, sed ante vide; qui fidit, nec bene vidit,
Fallitur: ergo vide, ne capiare fide.*

Hce that trusts before he try,
May repent before hce dye.

Socrates being reprov'd by his wife, for
that hce had prepared no better fare for his
friends: quoth he, If they be our friends,
they will not care: If they be not, we will
not care: If they be good, here is enough:
if they be bad, here is too much.

*Q. Why is gold esteemed the most precious
of all mettals?*

A. Not onely because it endures the fire,
but for many other causes; pure gold expels
poyson, and therefore if poyson be put into
a cup of gold, there will be a boyling and
struggling strife to expell it: it is restorative
and Physicall both in body and state, the
wind

wind and the calme both of Sea and Land : and the prize for which so many toyle and fight : and yet is Iron more necessary for mans use many wayes than it. In *Europe* Iron is esteemed at a low rate, because of the plenty, but in the *Indies* it hath beene esteemed dearer than Gold, where wee haue sometimes knowne fourteene pound of Iron to have beene exchanged for 350 pound of Gold : and where this is of no value, there contention is of no force ; for in the *Indies* a whole household will live quietly under one rooffe together, and that rooffe, but of some large shell ; and lightned night and day with the Lights of Heaven, the Sunne and the Moone : which condemnes our discords and covetous dispositions, where wee rapine our selves to the graves, and then leave it to posterity ; according to the Verse :

Dum potui rapui, rapiatis quando potestis,

Q. Whereof was money at first ?

A. At first it was Tinne, after Silver, last of all Gold, quite opposite to the times and manners, for at first they were golden, after silver, but now we have the Tinne and Iron age : and thus is the Wine changed with the Vessell.

Q. What

Q. What gaine is most lawfull & honest?

A. Not Vsury, that like the Viper, eates off the Fathers head that lends, and the mothers bowels that borrowes. The most secure and honest gaine is husbandry: as one thus hath it, To seeke gaine by wars is wickednesse; by Sea, dangerous; by deceit, sinfull; by husbandry, lawfull. For first, if thou respect the health of thy body, which is to be reckoned among the chiefe goods, no life more wholesome: if frugality, no where more usefull: if uncorrupted gaine, no where more innocent: if integrity of life, no where lesse tainted.

Q. Who are those that have fed others eares with their owne harmes?

A. Souldiers in the Low-countries and Germany.

Q. Who are those that Fortune seldome fauours?

A. The over-timerous man; for his own feare presents some difficulty to discourage men in matters of most easie atchievement; and therefore as the Poet said:

*Quisquis apes undasq; timet, spinasq; roseti,
Non mel, non pisces, non feret ille rosas.*

Who

Who feares the Bee, the Water, pricke o'th
 Rose,
 Shall have no Honey, Fish, nor Flowers for's
 Nose.

Or thus.

Who feares a sentence, or an old mans saw,
 Shall by a painted cloth be kept in awe.

And therefore, Audaces fortuna iuvat.

*Q. What is the meaning of these words?
 when we say as safe as a Fish?*

A. Because when all other creatures perished in the Deluge, the Fishes were onely safe: and of that when we say, as dumbe as a Fish? Because no creature but can make some kind of noyse or sound, but onely the Fish, that is solely mute.

Q. Is that compact lawfull betweene the living, that the first dead should returne to the longer lived, and shew the estate of the other world?

A. In Popery it is, and hath beene usefull; for so say they, *Marsellus Ficinus* returned after his death, and shewed where he had beene and what he had scene. But we are taught otherwise, that we are not to seeke truth

truth from the dead : neither could the Glutton obtaine, that *Lazarus* should forwarne his brethren,

Of the fixe Voyces in Musicke.

Fama latere nequit, micat ut Sol inclit a virtus.

Fame and Vertue can be no more hid than the Sun.

Q. Who be those that for the most part sing to them that either sleepe or cry?

A. Nurses.

Q. Who is the best Arithmetician of all other?

A. God, for he hath made all things in number weight, and measure: likewise he numbers the Stars, our teares, the haire of our heads, our dayes, our bones.

Pythagoras opinion of leaving pictures behind men for a memoriall to their posterity, whereof he saith : The body is but the case of the mind, and he sees and knowes the least part of man, that sees or knowes onely his body, which more cannot be pictured: therefore saith he, Those that leave but the picture of the body, leave but an image of an

an Image to posterity.

Of the good of learned men.

When the Plague had consumed all Greece
Hippocrates by firing a whole wood purged
the Aire. So Tully by his wisdom rescued
Rome from the conspiracy of Cateline, and
therefore was called *Pater Patria*: of whom
one thus writes:

*Defendi, tenui, vertui face cade cruore,
Ciris, Dux, Consul, &c. See Virgil.*

*Q. What two wonderfull men are those,
the one whereof was a traveller through the
Sea, and the other a Waggoner through the
Aire?*

A. Moses and Elias.

*Q. What were the names of those two
Theeves that were crucified with Christ?*

*A. Dismas and Gismas, as some Authors
doe averre, Dismas the happy, and Gismas
the wretched, according to the Verse:*

Gismas damnatur, Dismas ad astra lavatur

Englished:

Dismas the happy to repent, though late;

For

For though at last, his sorrow was yet true :
Gismas that dyed in his most wretched state,
Was the unhappy, that no mercy knew.

Q. What foure things are those that over-
come one another ?

- A.* 1 Death overcomes man.
2 Fame overcomes Death.
3 Time overcomes Fame.
4 Eternity overcomes Time.

Q. Three occasions many times move de-
bate, and what are they ?

- A.* 1 To talke with him that is angry.
2 To send him of an errand that is weary.
3 To wake a man out of sleepe.

Q. Three things should be alwayes at home,
and what are they ?

- A.* The Hen-roost, the Cat, and a beauti-
full wife.

Q. How many things are required in a wo-
man to be perfectly beautifull ?

- A.* It is said, That all the beauties in the
world serve but to make up one perfect
beauty ; where one brings a good cheeke, a-
nother a handsome nose, the third of a faire
fore-head : one is wise till she speakes, ano-
ther handsome till she goes, a third pretty
till

till she laughs : one hath a slender body, another a pleasant speech, and some other comely gate ; all which must concur to make up one absolute beauty.

Some other there are that say, that a woman to be perfectly beautifull, should have all these indowments and oppositions, that is to say, 3 Hard, 3 Soft, 3 Short, 3 Long, 3 Blacke, 3 White, 3 Hard, her breasts and buttocks ; 3 Soft, her two hands and her belly ; 3 Short, her nose and her two feet ; 3 Long, her fingers and her sides ; 3 Blacke, her eyes and her haire ; 3 Red, her cheeks and her lips ; 3 White, her thighs and her necke.

*All these faire letters in one golden booke,
What Cynicke might be blam'd to unclasp
and looke?*

But now for the most part in stead of
all, or many times any.

*With Tyres and Cloaths our judgement
bribed be,*

And woman is least part of what we see.

Q. The old saying is, a good horse should have 15 properties from other creatures, and what are they?

A.

A. 3 Of a Man : 3 of a Woman : 3 of a Fox : 3 of a Hare : and 3 of an Assc.

3 Of a Man, that is, bold, proud, and hardy.

3 Of a Woman, faire breasted, faire haire, easie to leape upon.

3 Of a Hare, a great eye, a swift foot, and a dry head.

3 Of an Assc, a big chine, a flat leg, and a good hoofe.

3 Of a Fox, a faire taile, short eares, and a good trot.

2. *What three properties are principally required in a good Inkeeper?*

A. To be as patient as *Iob*. 2 To be as provident as *Philemon*. 3 As merry as *Hector*.

Wisely liberall, and cheertfully frugall, sometimes to impart to his friends; for as one writes;

*Two dishes well dressed, and welcome withall,
Both pleaseth thy guests, and becommeth thy
Hall*

And as another saith :

*Dat bene, dat multum, qui dat cum munere
vultum.*

Who kindly doth small gifts bestow,
Out-peyse th' great with churlish show.

2

2. *Where-*

Q. Wherefore hath it anciently beene accounted good lucke if a Wolfe crosse our way, but ill lucke if a Hare crosse it?

A. Our Ancestors in times past, as they were merry conceited, so were they witty; and thence it grew, that they held it good lucke if a Wolfe crost the way, and was gone without any more danger or trouble, but ill lucke if a Hare crost and escaped them that they had not taken her.

Q. What three Churches are those that have their severall perrogatives before any other in the Land?

A. Pauls, Westminster, and Salisbury: Pauls for her Antiquity, spaciousnesse, and strength. Westminster for Curiosity and Workmanship, being 42 yeares in building as it is afore recited. Salisbury for variety of Pillars, Windowes, and Gates. Secondly, Pauls for the continual society of the living: Westminster for her Royall Sepulture of the dead: Salisbury for her tripartite Calculation of the yeare, having in it as many Windowes, Pillars, and Gates, as there are dayes, houre, and Moneths in the yeare, of which a famous Antiquary thus writeth,

Wonders to tell how many dayes
In one whole yeare there beene :
So many Windowes in one Church
Men say are to be seene.
So many Pillars cast by Art,
Of Marble there appeare
As there are houres in just account,
Throughout a compleat yeare :
So many Gates doe entry give,
As Moneths one yeare doth make.
A thing well knowne for truth,
Though most it for a fable take.

Unto which may likewise as a fourth be
added, though inferiour to the rest, for spaci-
ousnesse and bulke , yet famous for the
roundnesse, neatnes, and Monuments therein
preserved, of which it is thus delivered, *Hera-
clitus*, Patriarch of *Ierusalem* consecrated a
Church for Knights Templers, so called at
the first institution about the yeare of our
Lord. 1113.

And at that time they dwelt in a part of
the Temple hard by the Sepulchre, whereof
they were so named and vowed to defend
the Christian Religion, and the holy Land
and Pilgrims going to visit the Lords Se-
pulchre against *Turkes* and *Infidels*; some
of

of their images are to be seene with their legges acrosse, for so they were laid buried in that Age, and had taken up the Crosse, (as they termed it) to serve in the Holy Land, amongst whom, was *William Marshall* the Elder, a most powerfull man in his time, *William* and *Gilbert* his Sons, Marshalls of England, and Earles of *Pembrooke*, upon *William* the Elder his Tombe some yeares since was read in the upper part *Comes Pembrochia*, and on his side this verse;

Miles eram Martis.

Mars multos vicerit armis.

In procelle of time, when with insatiable greedinesse, they had hoarded up great wealth, by with drawing Tythes from the Church; appropriating Spirituall livings to themselves, and other bad meanes, their riches turned to their ruine, for they fell at variance with other Religious orders, rejecting their obedience to the Patriarch, procured enuy of the common sort, and in the yeare 1312, this order was condemned of impiety, and by the Popes authority utterly abolished, and the possessions assigned to the Hospitalier Knights of Saint *Iohn* of *Ierusalem*.

It is apparant out of ancient Records, that in this place after the expulsion of the Templers, was the seat and habitation of *Thomas Earle of Lancaster*, and of *Sir Hugh Spencer* King *Edward* the seconds Minion, afterwards of *Sir Amyer de Valence* Earle of *Pembroke*, and in the end turned into two Colledges or Innes of Court: and so much of the Temples, the antiquity thereof and the Monuments therein.

Graves-Inne is so called, because it was anciently the dwelling-house of the Lord *Gray* of *Wilton*: *Lincolnes-Inne* of the Earles of *Lincolne*.

Q. What three Rivers are those that have the precedency before others?

A. Thames, Severne, and Trent; Thames renowned for the stately buildings she passeth by, and for Swannes, and Ships that she beareth: *Severne* for her swiftnesse and beautifull shores: *Trent* for her variety of floods and Fish, which some thinke to be so called of *Trent* a French word, which signifieth 30. because it is said she beareth thirty severall sorts of fish, and thirty Rivers fall into her Flood.

Q. What Forrest was that which was erected out of the ruines of most Churches, Townes,

Townes and Villages, of any other in the Kingdome?

A. New Forrest in *Hampshire*, which *William* the Conquerour, to erect, pulled downe 36 Churches, all the Townes and Villages and Houses farre and neare, and brought all within 30 miles compasse to a Forrest for wild Beasts, for which haynous offence the judgement of GOD soone over-tooke his posterity: for *William Rufus*, his second Sonne, King of *England*, in this Forrest was shot thorow as he was hunting by *Walter Terill*, shooting at a Hart, and so dyed: one of his other was blasted with a pestilent Ayre: his Grand child pursuing his chase, was there hanged among boughes, and so ended his life. And thus much of this large Forrest in this short discourse, for example and History.

Q. *What two Halls are those, famous for their Buildings, Courts, and adjacent Offices, before any in this kind to be preferred?*

A. *Westminster Hall*, and *Guild-hall*, the one built by King *William Rufus*, of *Irish-wood*, in whose top no wormes nor Spiders breed, though some venomous creatures sometimes crawle below, being of that continent and spaciousnesse not to be paralleld
the

the wisest plot of ground in Christendome, which may be called the English Moderator, for that it can end a controversie, when no other place nor party may or can.

Guild-Hall for her continuall courses and sittings, *London* being the Lady of Cities, and she the Ladies Chamber, wherein at the first entrance the Statues of two Gyants huge and terrible present themselves, which for discourse sake (their antiquity being such as few doe relate of) shall here be briefly unfolded. These two Gyants lived both in this Iland at one time, 1200 yeres before Christ, at what time this Iland was a desert, and inhabited onely with a few Gyants which at *Brutus* landing at *Totnes* in *Devonshire*, fled to their Caves and Desarts where they lived; but after *Brute* and his Brittaines were settled, they tilled the ground and built Cities, and called the Iland after *Brute*, *Brittaine*: and *Corinew* calleth that portion thereof that fell to his share *Corinea*, after by corruption of speech *Cornubia*, now *Cornwall*, being as the Horne of *Brittaine*; This *Corinew* was of mighty strength, and tooke great delight to combate with other Gyants, and none was able to withstand him, but at last one *Gogmagog* was found that

that one a day with thirty other Gyants assaulted *Brute* and his company as they were sacrificing to their Gods; by whom the rest of his company were slaine, and he himselfe taken and kept alive, because *Brute* intended to see a single combat between *Coreneus* and him. *Gogmagog* was likewise a Gyant of such puissance and stature, being twelve Cubits high, that he could pull up a great Oake at one pull, as it had beene a hasell wand. Now both these Gyants being brought together, *Corineus* laid by his Armour and challenged his Combatant to handy-gripes, who at the first came upon him with such violence, that he crushed in peeces three of *Corineus* his ribbes, two of the right side and one of the left, wherewith *Corineus* mightily enraged, redoubling his strength, threw him upon his shoulder, and so carried him to the top of a rocke, and threw him downe headlong into the Sea, where he was bruised and broken with the fall into peeces, and so dyed and the place is called to this day *Gogmagogs* leape.

And now since we have spoken something formerly upon occasion of *Brute* and his Brittaines, the first inhabitants of this Iland, it remaineth that we set downe the severall

verall changes of Regall succession in this Kingdome, and by whom they were brought in, which were as followeth five in number,

1 The *Brittaines* by *Brute*, who reigned in this Kingdome 24 yeares, and before his death divided it amongst his three Sonnes, *Albion*, now *England*, to *Locrine*, to *Albanach*, *Scotland*; to *Camber*, *Wales*; which went on in a longer succession.

2 The second was by *Romans*, by the arrivall of *Iulius Caesar* here: who partly by himselfe, and his succeeding *Romane Emperors*, *Lieutenants* and *Tributary Brittainish Kings*, continued here a government for the space of 500 yeares.

3 The *Saxons*, the *Ancestors* of *Brittain* by *Hengistus*, in whose time this Iland was divided into seven Kingdomes which in this Booke are formerly recited.

4 The *Danes* by *Smaynus*, whose government continued here some 25 yeares.

5 The *Normans* by *William* the Conquerour who vanquished *Harold*, subdued this Kingdome, just 40 yeares after their conquest of *Normandy*.

*Thus men and Kingdomes change, and ever
 shall,
 Untill one generall change run over all.
 And now as at English Feasts, so I regreets,
 Matter more light, to make the end more
 sweete.*

*The proposition and resolution of the
 Garland.*

BEtwixt two Sutors sate a Lady faire,
 Upon her head a Garland she did weare:
 And of th'inamoured two, the first alone,
 A Garland wore like her, the other none:
 From her owne head she tooke the wreath
 she wore,
 And on him plac'd it that had none before:
 And then these Lovers browes were both a-
 bout
 Beset with Garlands, and she sate without:
 Beholding then these rivals on each side
 Of her thus plac'd, and deck'd in all their
 pride;
 She, from the first mans head the wreath he
 had,
 Tooke off, and therewith her owne browes
 she clad:

And

And now this Lady and the second were
In Garlands deck'd, and the first man fate
bare:

Now which did shee love best, of him to
whom
She gave, or him she tooke the Garland
from?

Reply.

IN my conceit, she him would soonest
have
From him she tooke; not him to whom shee
gave.

For to bestow, divers respects may move;
But to receive, none should perswade but
love;

She grac'd him much, on whom her wreath
she plac'd;

But him whose wreath she wore, she much
more grac'd.

For, where she gives, she there a servant
makes,

But makes her selfe a Servant where she
takes.

Then where she takes, she honours most, and
where

She doth most honour, she most love doth
bear

NOT borne, NOT dead, NOT christned
NOT begot.

LO, here she lies, that was, & that was not :
She dy'd, was born, begot, baptiz'd, and more,
Was in her life not honest, not a whore,
Reader, behold a wonder rarely wrought,
Which whilst thou seem'st to read, thou rea-
dest not,

Upon the Popes mending of the
EPHEMERIDES.

*Iamdix Ephemerides correxit Papa nefaria
dam*

Doctrinam & vitam ut corrigat, ecquis erit?

2 To whom are blowes most due?

*A. Nux, Asinus, Campana, piger sine ver-
bere cessat,*

*Hac dura, hic tardus, hac tacet; ille jacet.
Sed simul ut ferri plagam sensere vel ulmi,
Hac cadit, hic pergit, hac sonat, ille studet.*

Englisht:

The Nut, Ass, Bell, and slothfull Hind;
Hard, slow, still, sluggish lye:
But when their severall stripes they find,
They fall, crawle, call, and learne, interst
hercby.

Or

Or thus:

The Nut falls downe, the Assc creepes on,
the Bell full lowd doth cry:
The slothfull learnes, and severall stripes
makes each their vertues try.

Vir, Si caput accipias, summo cum ventre
vigebit.

Tus, Sume pedes imo cum ventre, & serviet
aris,

Virtus, Imo consciscet mortem, sine ventre
bipenni,

Vis, Dexter pes capiti si jungitur, opprimit
hostes.

Rus, Cum pedibus ventrem ferro proscindis
arator,

Virtus, Si capias totum, Laudem mortalibus
affert.

The Epitaph upon a Beggar.

Nulla mihi viva domus, ac nunc certa sepul-
ta est,

Vita paupertas, Mors mihi divitia,

Vita mihi exilium, requies est certa sepul-
chrum,

Vivus eram nudus, mortuus ecce tegor.

Englised:

No house I living found, but dead a grave,
And

And in that as much roome as rich men
have,

My life was banishment, in death here naked
I'me cloath'd and covered, that in life went
naked.

There is a thing which hunger cannot kill,
Although a thousand yeares it sleepeth still:
And 'tis a wonder, though it common be,
Beyond the depth of mans capacity,
For if awak'd, it doth no minute live,
Unlesse unto it present food you give,
And what it is, if you desire to know
It is the sparke that from the flint doth goe.

*Est quaedā scribendi notis, his quatuor arbor
Simposiis aptas ferre sueta nuces,
Unde notas si tres postremas dempseris, inter
Mille alias unum vix reperisse queas.*
A tree there is eight letters doe expresse
The name and nature, but three last being
gone,

It signifies a thing you well may guesse,
So rare, that in a thousand scarce ther's one.

It is said of *Castanea* for a Chest-nut, take
away the three last letters, and it is *Cast*,
Chaste : a thing so rare as one saith, if
dreames and wishes had beene true, since
Popery,

Popery, there had beene scarce a maid found
to make a Nun. Or verifie this.

Quid nam illud?

*Materia infelix, detracta cadavere forma
Tam varia, ut nec ego me mihi nosse queam
Haud melius fatū, nam pendeo more latronis
Ingenium sic me furis habere putant.
Si dederis, servo, servatum reddo potenti,
Non nisi at auriculus tracta referre vole.*

Englished:

Unhappy matter from a carkasse dead
I first was stript from it that had me bred,
Vnto no better fate but to betray
And bound a prisoner that I cannot stay,
Cut was I to be hang'd downe to the knee,
But some are better hang'd for cutting me.
What's given, I safely keepe, and backe re-
store,
But first I'm pull'd by th' eares to open my
doore,

Pul.

*Pulcherrima Dissertatio Monialis
& Iuvenis.*

*Mo Me tibi teque mihi genus, etas & decora
aquant,*

*Cur non ergo pares ambo in amor
sumus.*

*Iu. Non hac veste places albis nigra veste
amator,*

*Qua nigra sunt fugio, candida se
peramo.*

*Mo. Veste sub hac nigra niveam tamen
spice carnem,*

*Qua nigra sunt fugias; candida
membra petas.*

*Iu. Nupsisti Christo, Quem non offendere fa-
cit,*

Hoc velum sponsam te facit esse Dei.

*Mo. Deponam velum deponam cetera quae
Intraboq; Thorũ, nuda puella tuum.*

*Iu. Si careas velo, tamen alter non pote-
esse,*

Vestibus ablatis non mea culpa minor

*Mo. Culpa quidem sed non gravis & sic esse
fatebar,*

*Est quoque peccatum, sed veniale ta-
men.*

Iu. Vxorem violare viri grave eximen habetur,

Sed gravius sponsam te violare Dei.

*Mo. Vicisti nostra sancta ratione furorem,
Gaudeo quod verbis sum superata tuis.*

English :

*A dissertatiō or strife betweene a hot-blooded
Monke, and a chaste young votary
Virgin.*

*Mo. Sith both our age our sex, and all doe
move,*

Why dost not me respect, since I thee love ?

*V. Thy vesture pleaseth not, love others
blacke.*

'Tis white I like, that fits a lovers backe.

*M. Vnder this robe of blacke behold white
Skiane,*

*Though blacke thou dost exclude, let white-
nesse in.*

*V. To Christ thou art espous'd and wedded
now,*

*And this blacke robe is witnesse to thy
vow.*

*M. My vaile I cast aside, that so hath bred,
This thy dislike t'injoy thy naked bed.*

*V. Thy vaile though thou forsake, thou art
the same,*

No.

Nor is my sinne the lesse, nor lesse the shame

M. A fault J doe confesse it is, though small
And if a sinne, it is but veniall.

V. To violate mans Spouse, is great'st
crimes :

But more thy sinnes, being Gods, a thousand
times.

M. With holy reason thou hast subdud my
madnelle,

To which, I overcome, subscribe with
gladnesse.

Some short Discourses and Stories.

Two Cardinals, familiar acquaintances,
came to a conceited Painters shop in Ve
nice, to behold the Pictures of St. Peter and
Paul, and in the way of merriment they tol
him, he had made their faces too red. O
quoth he, that was my chiefe care, and such
they are in heaven, blushing to see how an
by what men this Church is now governed
and by their pretended successors.

A certain Heathen King drawne by a reve
rend Bishop to Christianity, and to be bap
tized, and having put one foote in the wa
ter, and about to set in the other, he drew
backe, and first asked where he thought the
greatest part of his Ancestors were? an
hearing

he shame. hearing the greatest part to be in hell, hee
gh small, plucks backe his foote and sa d; It was more
l. to follow the great number than the lesse, and
great'ft of so would goe no further therein, and within
three dayes after dyed.

thousand *Alexander* the Great, bid a Phylosopher,
whom he loved, aske what he would of him
odud my and he would give it; he asked immortality;
be with (quoth he) How can I being a mortall man,
give thee that? Why then (quoth he) if thou
acknowledge thy selfe so, why doest thou
not rest in thine owne Kingdome, but sets all
the world against thee, and thy selfe against
all the world, as if thou shouldest never
dye?

Aletha, the mother of *St. Bernard*, dreamed
that she saw a white whelp in her belly, and
heard him barking; which after being ex-
pounded, from thence was prophesied: that
she should be the mother of such a whelp,
which should be a K eper of the house of
God, and a great barker against his enemies:
which afterwards was totally verified.

One told King *Alphonfus* that he dreamed
he would give him a bagge of Gold: but
(quoth the King) you are no good Christi-
an, if you hold dreames to be true.

One came to a tradesman in the seeming
habit

habit of a Scholler, and desired something
 support his necessity :who demanded of him
 first what he had beene, and what he now
 profest: (quoth he) I have beene a traveller
 am a Scholler, and professe the seven liberal
 Sciences. Now out upon it (quoth he) where
 ere thou saidst it, and begge with thy seven
 Arts, when I that have 7 children, beside
 Wife more than 7 more, with this one
 chanicall and illiberall trade, liberally main-
 taine all these : away then with all thy skill
 and learne this one of me, to keepe thee from
 the gallowes, begging, or the stocks.

One cut deepe into the head in a foolish
 fray, came to a Chyrurgian to be dressed
 who searching to see if his braines were not
 perished, and not easily finding them, (C
 quoth he, doe you thinke that I have any
 braines, that so rashly entred so unlucky
 brawle?

Of the unhappy Tree.

Pavus came weeping to his neighbor
Arvis and said, My friend, I have a Figg
 tree in my Garden, an unlucky tree, out of
 which my first wife hanged her selfe, and
 then my second, and now lastly my third
 quoth

quoth *Arvis*, I wonder how thou hast found teares for so many mischances : how many crosses hath this tree borne for thee ? give me some of the branches, that I may set them in my Garden.

A certaine jealous husband holding his young boy in his armes, fetcht a great sigh : quoth his wife, Why sigh you, husband ? Because I am doubtfull whether this child I so love be mine owne : quoth she, Of that I will resolve you presently ; so taking the child in her lap, quoth she, You will grant him to be mine, which being granted, then quoth she, to put you out of all doubt, here I give him to you freely from mine owne hands, and so be sure henceforth he is yours.

It is read of the sonne of a certaine Carpenter, that being unlearned, had notwithstanding carved upon some of his fathers speares, *Dominabor à mari usque à mare*, I shall beare rule from sea to sea : a Priest comming by and reading it, and finding the boy unlearned, perswaded his father to put him to the Schoole, which he did, and he came afterward to be Pope Gregory.

Of Pope Ioane.

*Papa pater patrum, peperit papissa papillum
Successio ubi Papa Papam peperit.*

She was after the time of Charles the gr
in the yeare from the birth of Christ, 85
and she governed the Apostolicall seate t
yeeres and some moneths and daies, she h
this rule.

*N. s. i. ur indignè, per quē non nascitur al
Indigne vivit, per quem non vivit & al*

A certaine Jew being become a Christian
brought to King *Alphonfus* to sell a pict
of St. *Iohn* the Baptist, for the which he
ked 50 Duckets; to whom the King answ
red, thou art too inconsiderate and deer
to aske so much for the picture of the serva
when the Maker himselte was sold but
thirty pence.

Pambus, as *Socrates* reports, comming
Alexandria, seeing a woman trimmed up
the Stage, fell a weeping, and being ask
by some wherefore he wept? Quoth hee
weepe, and that for two causes. one, t
throu

through this I fore-see her destruction: the other, that I my selfe study not so much to please my good GOD, as this Woman to please lewd men.

A certaine Maid being unlawfully sollicit-
ed by a young man, notwithstanding he of-
fered her large gifts, shee refused both him
and them, and yet told him if he would give
her a gift, which was such a one as neither he
himselſe had nor could have, and yet might
give it unto her, she would grant his request;
he ſaid, he was *Davus* and not *Oedipus*, and
could not interpret that Riddle: which then
ſhe thus explained: quoth ſhe, Thou being
a man, neither haſt nor canſt have a husband,
and yet thou maiſt give me a husband by gi-
ving me thy ſelfe, and ſo I will give thee thy
request being a wife.

A certaine woman earnestly looking upon
a man, quoth the man, Wherefore doe you
note me ſo much? quoth, ſhe J being a wo-
man, looke upon thee being a man, out of
which I was taken: but I ſee not thou on
me, but upon the earth thy ſubſtance and
matter.

The woman was made to be a helper to
man,

man ; a helper in his labours, a comforter
her selfe and in her children : according
the verse :

*Vt tristis sine Sole dies, sine sidere nox est.
Sic tristis sine prole domus, sine cōjuge lectus.*

Where Sunne doth shine, , that Hemisphere
is light,
Where Wife and Children, bed and home
delight.

A Cardinall on a time for his exceed
pompe and pride, was rebuked by the French
King and told, that it was not their manner
of old so to be. So, quoth the Cardinall
times past Kings were shepherds and
keepers of cattell.

Socrates meeting with a boxe of the
in the Market-place, quoth hee, This is
griefe, that a man knowes not when to come
out with his Helmet.

The Father and his young Sonne ride
both upon a horse, quoth the boy out of
simplicity and want of roome, Father, when
you are dead, J shall ride here alone.

Upon a time a boy well educated, and of good inclination, hearing an old man rashly sweare, came running to him, and kneeling upon his knees, entreated him for Gods sake to sweare no more, for it was a grievous crime. The old man amazed, blurted, and sought to call backe the boy which was going on his wayes, to have knowne his name, and whence he was: but being gone without revealing himselfe any further, quoth he, Sure thou art no boy, but the Angell of God, which hast given such wholesome counsell: after this time I will never more sweare.

When two pleasant men were disposed to speake of strange and unheard of things, (quoth the one of them) I was in a Country where I saw a Cabbage of that largenesse and breadth, that it covered 1500 Horsemen. And I (quoth the other) saw in another Countrey a Caldron of that huge breadth, that 100 men being working in it, the largenesse was such, that one could not heare another knocke. (Quoth the first) I wonder what they would doe with such a Caldron, (Why quoth the second) boyle the Cabbage.

Vpon

R

of

Of the folly and jests of Schollers.

One meeting a Physitian, prayed him he would not be angry, because he was not yet sicke.

Another foolish Scholler hearing a Crew would live an hundred yeares, went and bought one to try the conclusion.

Another wanting money, sold his bookes and then wrote to his Father to be of good cheare, for now he lived by his learning.

Hereafter

Hereafter follow certaine briefe
observations, or secrets in Nature and
Art, not impertinent to our for-
mer subject.

Of the knowledge of Mice.

E*lian* and *Lemnius* report, that Mice by
a certaine naturall instinct and know-
ledge above any other Creature to avoid
their owne hurt and danger, are forewarned,
and thereby will avoid from an old house
that is ruinous or ready to fall, and betake
them to a new before any danger approach.
A president for time-servers to teach them,
when the great Wheele runnes downe the
hill, to leave their hold, because then there is
danger of falling; but when it runs up the
hill towards the Sun-rising to hold fast there-
to, that it may draw them after it, for there is
the house-rising.

Of the Fig-tree.

I*osephus* reporteth, that a Henne or other
fowle hung up in a Fig-tree, becommeth
marvellous tender, though otherwise harsh
and tough before; and that likewise a Bull or
other wild beast tyed thereunto becommeth
tame.

Of the Kings-fisher and Hedge-hog.

THe Kings fisher and the Hedge-hog, as they are of two severall elements, so are they of two severall natures: for the Hedge-hog, as it cannot abide the wind, so hath it a naturall instinct to discerne before hand the changes therof, which in her knowledge she preventeth by turning the doore of her Cabin ever from the wind: the Kings-fisher, as she naturally delighteth living to flye against the wind, so by a certaine instinct of nature, being dead and hung up by the bill in the house, ever turnes her halcion beake to that quarter the wind standeth in, and followeth it as the needle of the Compasse touched with the head of the Lead stone; ever turneth to the North Pole.

Q. What is held to be the most soveraign medicine against any Infection or poyson?

A. Plantan which hath a marvailous vertue to deliver and assuage the same, and for further prooffe hereof, this story following may confirme it, set downe as it were related unto mee for one that was an eye-wit-

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witnesse of the same, in this manner: That a Toad being stricken on the backe by a Spider and so poysoned; the Toad beginning to swell, went instantly and did eate of a Plantan leafe, which grew neere unto the place, and it was immediately asswaged, and she cured: being stricke againe by the Spider, and poysoned the second time, was likewise by the same remedy recovered: and being struck againe the third time, and so poysoned as before, the party that beheld the former remedy, goes instantly to the place, and for a conclusion takes away the Herbe, which when she being stricke againe, in her swelling sought for and missed, and not finding any other neere, so prevented of her physicke, burst with the venome: which here I have inserted, to shew as well the strangenesse of the story, as the soveraignty of the hearbe, and certainty of the cure.

An observation for Women.

IT is observed by the curious, that if a man be the first that a woman meets with, after she being newly churched comes out of the Church doore, it signifies that her next childe will be a Boy: if a woman, then that it

will be a girle : but this we take rather to be opinion then probability.

Of Hemlocke.

A Certaine Countriman had a field overgrowne with Hemlocke, into which he turned his Asse to feed, he comes shortly after, and found him (as he thought) dead; the Countriman thinking him to be so indeed, began to fley him : a Physitian coming by, imagined the reason, bought him for his skinne, and after he had bought him, quoth he, I will fetch him to morrow : In the morning when he came, he was recovered and alive, being awaked from the deadly sleepe wherein the Hemlocke for a time had cast him : which when the other saw, he repented him of his foolish bargaine, as the other gloried in his crafty match.

Of a Fly.

IT is a Maxime, that what is once dead, cannot be recovered ; yet a Fly, that worthlesse creature, being drowned and dead will be recovered againe by laying her in warme ashes. As likewise the Cuckow that

sleepes

sleepes as dead all the Winter, is revived againe in the Spring by the warme approaching rayes of the Sunne.

Of the Horse.

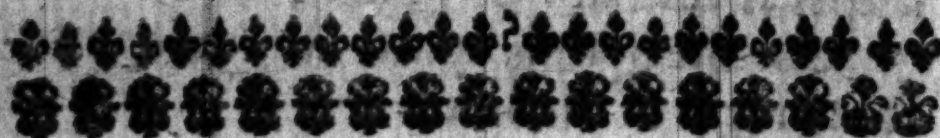
TIS a Maxime in Farriers Hall, that the livelyer, and quicker a Horse is, the deeper will he thrust his head into the water when he drinkes, as the duller and slower the more shallow.

Of the Sabbaticall River.

Iosephus in his History makes mention of a certaine River that ebbes and flowes six dayes of the Weeke and ever rests without moving on the Sabbath day.

Likewise a second wonder.

IN the Ile of Man are found at this day certaine trees of Timber, and other wood in great aboundance, many fadomes under the ground, which were thought thither to be brought and buried in *Noahs* Flood, and not discovered till of late yeares.



Humane Life Charactered by

Fran. Viscount St. Albans.

THe Worl'ds a bubble,
 and the life of Man,
 Lesse than a span.
 In his conception wretched;
 from the Wombe,
 So to the Tombe,
 Curs'd from his Cradle,
 and brought up to yeares
 With cares and feares,
 Who then to fraile
 Mortality shall trust,
 But lynes the Water,
 and doth write in dust.
 Yet whiles with Sorrow
 here wee live opprest,
 What life is best!
 Courts are bur
 Superficiall Schooles
 To dandle fooles:

The

The Rurall parts
are turn'd into a Den
Of Savage men :

And wher's a City
from all vice so free?

But may be terin'd
the worst of all the three.

Domesticke Cares
afflict the Husbands bed,
Or paines his head :

Those that live single
takes it for a Curse,
Or doe things worse :

Some wish for Children ;
those that have them, none ;
Or with them gone,

What is it then to have,
or have no Wife ?

But single thraldome,
or a double strife.

Our owne Affections
still at home to please,
Is a Disease :

To crosse the Seas
to any forraigne soyle,
Perill and toyle :

Wars

A helpe to Discourse.

Wars with their noyse affright us,
and when they cease,

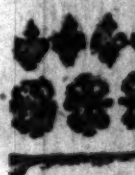
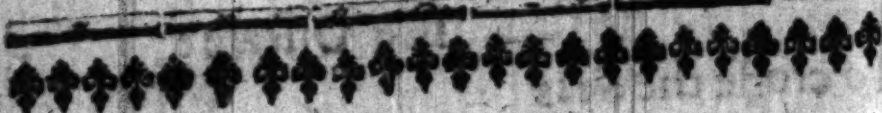
We are worse in peace.

What then remaines?

but that we still should cry,

Not to be borne,

or being borne to dye.

*Conclasion*

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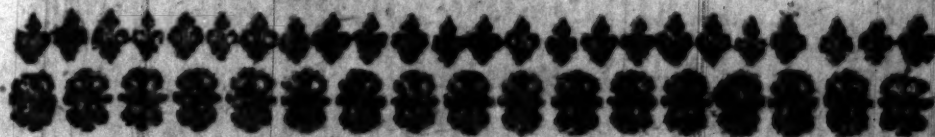
And j

Have

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Conclusion.

I That this while have travel'd in a taske,
Unfolding Questions that like Riddles
maske,
And have their depths reveal'd, that secret
found;

Which craves more art to answer then pro-
pound,

From Iests and Epigrams have soar'd to th
skye,

And joyn'd their lower use to things more
high,

Have writ of Winds, whose restless rage
still doubles,

Of Iles, and Ports, and Rivers, where it
troubles.

I all which having past what I intended,
My taske is done, much added, here all ended

FINIS.

